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MONTHLY

JUNE, 1942



Cadet Choir
— West Point

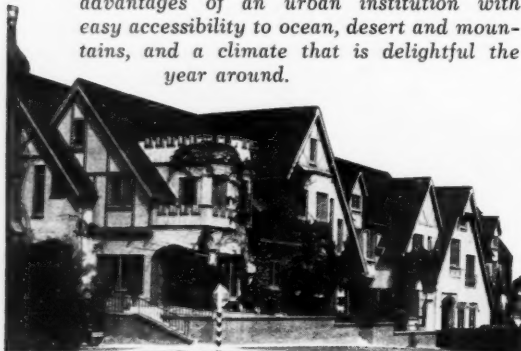
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Vol. XLII JUNE, 1942 No. 10

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MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago. Address all correspondence for publication to 153 Institute Place, Chicago, Ill. Copyright, 1942, by The Moody Bible Institute of Chicago.

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

June, 1942

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Editorial Notes . . . —

The hearts of Christians, whether or not they have sons in the service, are drawn out toward the boys in camp and on the field. The Pocket

In the Camps

Testament League is being used of the Lord gloriously. The league secretary, Alfred A. Kunz, and several co-laborers are meeting the boys in camps and, with the encouragement of the chaplains, signing up great numbers to the daily reading of God's Word, and leading many to Christ.

The Business Men's Council of the Pocket Testament League, the Gideons, and the Scripture Gift Mission are also working successfully in this field. All of these organizations and many independent workers should be on our hearts for daily prayer. And will you include Irwin Moon with his "Sermons from Science," now serving with the soldiers and sailors; and also please include in prayer the Colportage Division with its literature, some of it new and especially designed for this service.

Of course, and perhaps too much taken for granted, the chaplains should be high on your prayer list. Many are devoted servants of Christ who give themselves unselfishly to the spiritual interests of their men. Their work is most important and most enduring, for they are with the men day in and day out. Pray much for the chaplains in all branches of the service.

V

A good friend on the Pacific coast sat with a group of business and professional men for a round table discussion of the needs of

Handling or Curing?

this present hour. Politics, intemperance, vice, and social sins of various forms were discussed. During the discussion a judge arose to say that out of his experience one of the most pressing problems was that of handling the chronic inebriates. He said that day by day there was piled up evidence in his one court room of the increasing need of serious-minded, public-spirited citizens giving consideration to some method of "handling" these cases.

My friend who was present was asked to give a brief summary of the free discussions and to close the meeting.

Here was a chance to get in a testimony for Christ, and he did it. He told them of a gospel that was good news indeed—that Christ took hold of poor drunkards not merely to "handle" them, but to cure them. What a glorious gospel, and what a wonderful Saviour!

V

You, women of England, are all now shrieking with one voice—you and your clergymen together—because you hear of

Bible word "justice" means. Do but learn so much of God's truth as that comes to; know what He means when He tells you to be just, and teach your sons that their bravery is but a fool's boast, and their deeds but a firebrand's tossing, unless they are indeed "just men, and perfect in the fear of God"; and you will soon hear no more war, unless it be indeed such as is willed by Him, of whom, though Prince of Peace, it is also written, "In righteousness he doth judge, and make war."—Ruskin.

V

There have been several attempts to set apart a definite period for united prayer throughout the nation. It is,

Prayer and the War

of course, almost impossible to have an exact hour for the entire country. Many difficulties stand in the way of this unity. One of these is the fact that 12:00 noon in New York is 9:00 A.M. in San Francisco. Then there are differences in personal convenience.

However, all of us should do all we can to further the cause of united prayer. If a call to prayer is issued for 12:00 noon, pray with the others. If the call is for 6:00 o'clock, do it then.

Why not have one hour a week for a prayer meeting in your neighborhood? Open it to everyone who cares to pray concerning the war and the nation. Or fifteen minutes weekly might be spent in prayer in an office downtown.

Pray for victory for our armed forces.

Pray that we may be enabled to make war without hatred and bitterness.

Pray that we may deal in Christian fashion with the Japanese, German, and Italians in our own land.

Pray that America may see *her own* sins, and that through repentance she may be made more worthy of victory and better prepared for peace.

Pray for our young men now serving in the armed forces abroad and at home.

Pray for a great revival to sweep over our country, the mission fields, and the world.

V

The dictators should be reminded that men have been crowned as victors one

Terrors of Night

By Rev. Will H. Houghton, D.D.

What terrors of the night are these—

Ghosts, imaginary,
Elves and sprites mysterious,
Gnomes so dim and eerie.

But none of these exist in fact;

Legend, and myth, and fable
Present them to a childish mind
Like spooks that tip a table.

But darkness has its terror new,

Its threat of harm revealing,
For planes are flying through the night,
Death and destruction dealing.

The blackout covers all the coast,

Concealing town and city;
But it reveals the human heart
Of hatred—more's the pity.

Bible to Be Consistently Read

your Bibles being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single downright precept of the Book that you are so careful for its credit; and it is just because you don't care to obey its whole words, that you are so particular about the letters of them.

The Bible tells you to dress plainly—and you are mad for finery; the Bible tells you to have pity on the poor—and you crush them under your carriage wheels; the Bible tells you to do judgment and justice—and you do not know, nor care to know, so much as what the

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month and covered as corpses the next.

The Editor to Those Who Run

It is not far from being
dined by the kings of the
earth and dined upon by
the worms of the earth.
Newspapers of Tokyo, Berlin,
and Rome please copy.

History is Providence in retrospect—
what God has done. Prophecy is Providence
in prospect—what God is going
to do.

A prime temptation of the Christian
worker is to be like the tailor—always
taking the measure of other men and
never taking his own.

One has only to observe the latitude
and lassitude of the ordinary church and
the longitude and largo of the average
Christian to realize why Christ said, "I
will spue thee out of my mouth" (Rev.
3:16).

It seems to be the opinion of the radio
stations that the voice of the siren was
a deep and sorry baritone.

And now a quotation from an un-
named Puritan concerning the self-
righteous man who "doth not smite his
bosom with the publican, but breaks his
neighbor's head with the Pharisee."

V

While the Church has as its responsibility
the proclamation of the gospel, we
must recognize that there are forces at
work even in the democ-
racies which eventually
would make such preach-
ing impossible. Take some
of the modern social
theories, for instance. And some of the
worst propagators of these theories are
in pulpits and professional positions.
How many of these theorists proceed on
the assumption that America is divided
into only two classes—the very rich and
the very poor, and that the gospel has
failed in not leveling these!

How often "the stockholders" of cor-
porations are held before us for ridicule
or abuse! The inference is that the term
"stockholders" refers to a small but
powerful segment in society.

But what are the facts? Who are the
stockholders? If you have a dollar's
worth of insurance, no matter what kind,
you are a stockholder, for the insurance
company invests your money in these
corporations.

Here is an interesting fact easily con-
firmed by any one interested enough to
inquire. Two hundred thousand of the
stockholders of the American Telephone
and Telegraph Company (for 1941)
owned an average of five shares or less
per stockholder.

Preacher, before you become critical
of the capitalistic system, it might be
well to inform yourself a bit as to how it
operates and who are its beneficiaries.
Give more attention to plain facts and
less to economic fanatics.

When we see how much Christ made
of commonplace folk and humdrum
events we can readily see why "the com-

mon people heard him
gladly." He was theirs in
interest because He had
made Himself theirs by
identification.

One day a little field flower of Pales-
tine complained of its lot. It was not
as striking in appearance as some flow-
ers, not as fragrant as others. It was
never plucked to congratulate a wedding,
or comfort a funeral. It could be seen
so many places that it was considered a
weed. But one day Christ stopped be-
side it, and searching for an object on
which to focus attention and fix a lesson,
He picked the little flower, saying, "Con-
sider the lilies of the field."

Would you permit a further play of
imagination? A little ass, just a foal,
was grazing on a Palestinian hillside,
and as it munched it murmured, "Such a
life! Oh, that I had been born of a
race horse breed or to pull a Roman
chariot. But alas!" And at that mo-
ment Jesus was saying to His disciples,
"Go bring me the foal of an ass. I have
need of it."

Of great comfort to some of us who,
while we do not have the four legs of the
ass, have some of its characteristics and
limitations, is the realization that this
little creature is the only thing Christ
ever said He needed.

V

In an army camp the other day, we
came across a good story in a splendid
editorial. The camp publishes a weekly
paper, and in the issue
current while we were in
camp, this appeared:

A War Story
"No Atheists in Shell Holes"

"The story came out of
Bataan the other day, brought back, as
we recall it, by Lt. Col. Warren Clear,
the officer who returned from the Philip-
pines to Washington on special orders,
and brought the stories of our mule-
eating boys over there.

"An officer, a colonel, and it may have
been Colonel Clear himself, sought cover
in an old shell hole during a fierce air
attack. The particular shell hole was
deserted except for an old sergeant. As
the planes flew over, dived, bombed, the
colonel began to pray aloud. And as he
prayed he heard the sergeant praying,
too. When the attack ceased, the colonel
turned to the sergeant.

"'Sergeant,' he said, 'I noticed that
you, too, were praying.'

"And the sergeant replied somewhat
fiercely, 'Well, sir, you won't be finding
any atheists in shell holes!'

"All of which, if he were a chaplain,
might be an out and out invitation to
attend services come Sunday morning.
But we aren't. No, we're just like most
of you, a somewhat lazy believer with
our faith dormant. And come some one
of these days that faith will get an awak-
ening, perhaps, in a shell hole on Ba-
taan. Which is all right, too. But may-
be we'd find the day to day going here a
little less difficult if our faith were not
so dormant. . . . What say, let's both of

us, you and yours truly, go to a service
this Sunday."—*The Range Finder*
(Apr. 24).

This is a good exhortation for the boys
in camp, but what about civilians heed-
ing it also.

V

Of course, this is a manufactured word,
but in the light of an utterance of Peter
(II Pet. 3:5) such a word seems justi-
fiable.

"Ignore-ance" A man is willfully ignor-
ant when he avoids or
evades the corrective in-
formation. If a man is ignorant of the
law, he is not excused. He is supposed
to inform himself, and any degree of ig-
norance is considered willful. He is ig-
norant because he has ignored. Ignore-
ance, it seems to be.

There are some things which can be
safely ignored, but there are others
which mean defeat, danger, or even
death. A driver might ignore the spark
plugs, but if he ignores the gas tank he
won't go far. He might ignore the extra
wheel, but the steering wheel is a differ-
ent matter. To willfully ignore the Bible
means terrible loss. Loss of power for
some, loss of peace for others, loss of
soul for altogether too many.

Ignorance might make a sin less, but
it doesn't blot it out or change either its
character or consequence. Thomas Adam
once wrote, "Ignorance may make a sin
minus, but not nullum."

These threats and losses extend toward
all—the Christian as well as the unsaved.
It was to Christians Paul wrote, "Some
have not the knowledge of God; I speak
this to your shame" (I Cor. 15:34). Here
is a clear case of ignore-ance.

V

A pastor in an eastern city writes
thus:

"May I add this personal note. The
Why You Should Extend the Moody Monthly
Moody MONTHLY is a regu-
lar visitor in my home. I
would not be without it.
Recently we put this paper
into the home of a shut-in
who was taking papers on New Thought.
We did not urge the shut-in to give up
his other paper, but left the matter in
the hands of the Lord. Soon he in-
formed us that he had not renewed his
subscription to the New Thought paper.
Moody MONTHLY, with the help of Christ,
had won out. The shut-in is growing
in the faith now."



Fellowship with Christ! It is to this
that we are called by a faithful God;
and is it not a high and glorious calling?
Fellowship in His Cross, His grave, His
resurrection, His throne, His glory! All
this faith secures to us, and of all this
the Holy Spirit bears witness to us. Be-
lieving, we are reconciled, saved, accept-
ed, blessed with all spiritual blessings in
Christ Jesus.—*Horatius Bonar*.

Moody Monthly

Why I Believe

in

the Return

of Our Lord

If politicians and leaders of religious systems were to turn to the Bible as the sole and unimpeachable source of God's infallible revelation concerning the future of mankind, what a change there would come into present conditions!

A LARGE number of professing Christians have an unbiblical conception of the second coming of Christ, and because it is not according to Scripture it is responsible for much confusion in Christian thought and the interpretation of God's Word. These wrong conceptions obscure the real teachings of the Bible on one of the greatest articles of the faith once and for all delivered unto the saints, and as a result rob many of the comfort and hope, as well as the inspiration and power, of the truth of our Lord's return.

DURING THE FIRST YEAR of the writer's ministry, he was called to preach his first funeral sermon. He looked for a suitable text and finally selected: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). After the reading of the text came the application. Our Lord had suddenly come for this brother and taken him to Himself; he did not know the day nor the hour. I held then, for a brief period, the view that the second coming of the Lord meant the death of the believer. This is still the belief of a large number of Christians. But death is not the second coming of Christ. It is the very

opposite. When a true Christian dies, the Lord does not come to him in the hour of death, but the disembodied part of the Christian goes to be with the Lord. "Absent from the body . . . present with the Lord" (II Cor. 5:8).

Another large group of Christians believe that there is no need to wait for the second coming of Christ for, according to their opinion, He has come already. They claim that the destruction of Jerusalem by the Roman army in the year A. D. 70 was His second coming in judgment. Our Lord in His Olivet discourse, spoken in the shadow of the cross, revealed things that would occur during this age and how it would end. There would be wars and rumors of war; nation lifting up sword against

nation, kingdom against kingdom, and finally there would be a great tribulation. This great tribulation, these expositors tell us, became history when Jerusalem was besieged and when more than a million human beings perished. Then our Lord mentioned His coming. The sun will be darkened, the moon no longer will give light, stars will fall, and the powers of the heavens will be shaken. Christ Himself will come in the clouds of heaven with power and great glory. All the tribes shall see Him; He also will send angels with trumpets to bring together His elect (Israel) from the four winds of heaven. All this is applied by these expositors to the destruction of Jerusalem. It was then when all these events happened. They also use as an

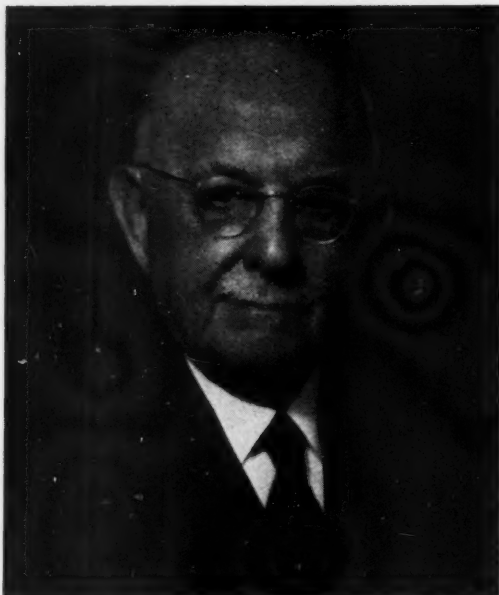
By Rev. Arno Clemens Gaebelein, D.D.

June, 1942

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Galloway Photo



Dr. Gaebelein is editor of "Our Hope," and has been a Bible teacher for sixty years. His ministry has been worldwide.

argument: "This generation shall not pass, till all these things be fulfilled" (Matt. 24:34). Inasmuch as the destruction of Jerusalem happened in that generation, the destruction of Jerusalem and of the Temple brought the coming of Christ in power and great glory, many expositors have claimed. But the word "generation" in this passage does not mean the lifetime of individuals, but it means a certain generation of people, a race; in this instance, the people Israel.

HERE IS STILL ANOTHER THEORY adopted by not a few. Our Lord promised that in a little while the world would not see Him, but that His disciples would see Him. Then He promised to them another Comforter, a *Paraclete*, One who would take His place after He had left them. The other Comforter is the Holy Spirit. And so it is assumed that when our Lord spoke of another coming, He had in mind the coming of the Holy Spirit, who would never leave them but abide forever.

There are also other theories which spiritualize the second coming of Christ. Whenever there is a revival, for instance, or a marked expansion, as they term it, "of the spiritual kingdom of Christ on earth," or other events, it means just another coming of Christ.

However, whenever the Bible mentions the second coming of our Lord, it never speaks of it as a spiritual kind of coming, but as a personal, literal, glorious, and visible return. Listen to the two heavenly visitors who were present at His ascension. They said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). This is plain enough. The

same One who was in the midst of His own, the same One who was crucified, who died for our sins, who was buried, who arose from among the dead on the third day, who ascended into the heavens, who has ever since been bodily present at the right hand of God as the Priest and Advocate of His people—this same Jesus is to come back to earth in like manner. He will be revealed the second time.

AND HERE IS OUR FIRST ANSWER to the question why I believe in the return of Christ—because the entire Bible promises such a second coming. As far as the Old Testament Scriptures are concerned, from Genesis to Malachi, they teach a twofold advent of the

Christ. Anyone who does not believe this and does not distinguish between the two comings of Christ, cannot understand Old Testament prophecy. The sayings of the prophets, revealing the future of Israel and the nations of the earth, are, for such who reject the second coming of Christ, an endless labyrinth, which leads nowhere. The entire prophetic scriptures are a sealed book, hopelessly sealed, for all who deny that Christ is coming a second time. The only key which unlocks all prophetic utterances, which gives a clear insight into the purposes and ways of God, is the return of our Lord.

To this we must add something of equal importance. The denial of His return is in greater part responsible for the modern rejection of the inspiration of the Old Testament. Those who follow the spiritualization of the literal prophecies of a second coming of Christ are forced to abandon the study of the prophets and look upon their utterances as disjointed and a hopeless enigma which the human mind cannot solve. *There would be no destructive criticism of the Bible if the second coming of Christ would be believed, for this doctrine reveals the marvels of divine inspiration and revelation.*

PETER'S INSPIRED PEN has given to us the satisfactory key which opens all prophecy contained in the Old Testament. According to his testimony, the testimony given by the Holy Spirit, the prophets prophesied concerning "the sufferings of Christ, and the glory that should follow." This is the key. Use it! Israel's Messiah-King, our Lord, comes twice.

He comes in humiliation. He comes as the only begotten from God's own bosom. He clothes Himself with a hu-

man body, conceived by the Holy Spirit, born of the virgin, hence sinless. He comes to suffer and to die. He is buried, but arises from among the dead; hence He is victor in every way. Sin has been put away by the sacrifice of Himself; peace has been made in the blood of the cross. He has triumphed over death and over the grave. The sting of death is gone and the grave can no longer boast of victory.

But alongside these prophecies of a coming of the Son of God in humiliation to suffer and to die, all so minutely fulfilled, there are other prophecies spoken by the same prophets. They are the prophecies of glory. The glorification of Christ our Lord began on the day when He returned to the third heaven, but that is not the end of His glorification. The glory that shall come is still in the future. Blessedly true it is, He is now in heaven as the risen Son of Man at the right hand of God, crowned with glory and honor (Heb. 2:9). But there is to be another crowning day for Him who wore a crown of thorns, whose present glory is unseen by human eyes. That day was seen by the prophets of God, notably Daniel. He saw Him coming in his great vision as the Son of Man in the clouds of heaven. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14).

There are a mass of prophecies, from Isaiah's great vision to the postexilic prophets—Haggai, Zechariah, and Malachi—which predict His future glory. These predictions given by holy men of God moved by the Holy Spirit are still awaiting fulfillment. Prophet after prophet heralded and minutely described that day in which heaven will open to reveal that One whom the heavens received "until the times of the restitution of all things" (Acts 3:21).

The Book of Psalms contains most wonderful prophecies of that coming glory. While His sufferings are divinely prewritten in many of the psalms, far more numerous are the prophecies of His future glory, when He will be enthroned as Israel's King, whom all the earth will worship, whom all nations will adore in holy praise.

Moses in a great prophecy outlined Israel's future history which has had for several thousand years its literal fulfillment. He predicted that they would be driven from nation to nation, they would not find rest for the sole of their feet. Put alongside these and many similar predictions of their future history of blood and tears the promises of regeneration, restoration, material and spiritual blessings, prosperity and peace, and you will get glimpses of the future of Abraham's seed, the people who suffer now so severely in these days of worldwide distress. There is a future age of blessing in store for Israel, revealed in both Testaments. It will end all phases of idolatry; it will end all forms of infidelity from the most brazen atheism to the subtle, camouflaged modernism

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rampant throughout Christendom; and it will bring the abundance of peace, when nations learn war no more, when all will be gathered in the long promised kingdom. Even groaning creation will experience then a deliverance from all groans and moans and be freed from the horrible bondage it has experienced ever since sin put its blight and curse upon it.

But all these promised blessings for Israel, the nations of the world, and creation are dependent upon *His return*. If Christ never comes again, this time in power and great glory, then these promises, which humanity by its efforts tries to produce in this age, will never become history. Everything depends upon His personal, visible, and glorious return. And that is one of the reasons why I believe in the return of Christ.

MY SECOND CARDINAL REASON for believing this truth is the fact that *our Lord while on earth promised over and over again such a second manifestation of Himself*. His disciples heard from His lips, toward the end of His earthly ministry, more than the announcement that He would soon leave them; He announced also His return at some future time. This promise of a second coming holds a prominent place in His teachings. He also made it clear that it would be a visible and a glorious coming (Matt. 24:29-31). In comforting His sorrowing disciples He said, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). His disciples and others thought that the promised kingdom should appear immediately. But He gave a parable unto them in which He spoke of Himself as a nobleman who "went into a far country to receive a kingdom, and to return" (Luke 19:12). He also compared Himself to a bridegroom who is to receive a bride (Matt. 25:1-13).

Furthermore, He promised rewards to His faithful disciples to be given on the day of His future manifestation. When He receives the throne of His glory—and *only then*—shall His own reign with Him (Matt. 19:28). He exhorted His disciples to live and to serve in anticipation of His return; their loins should be girded and their lights burning bright; they should watch daily for His return and be ready for Him (Luke 12:35; Mark 13:33-37).

Nor must we forget His own testimony given in the presence of the high priest. The question Caiaphas asked of Him, "Art thou the Christ, the Son of the Blessed?" was answered by Him, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark 14:61, 62). Dramatically the high priest rent his clothes and charged Him with blasphemy.

Many other Scriptures could be cited in which He spoke of His own return and of the events which are connected with that return.

What about the founders and teachers of the leading world religions? Did any of these leaders promise that they would

come back to the world after death? Did Buddha Gautama, before he died of indigestion, tell his followers that he would come again in the clouds of heaven? What about Zoroaster, Confucius, and Mohammed? Did they ever breathe a word about their second coming? No such thought ever entered their minds. They knew if they predicted a second coming of themselves it would be a spurious claim and would finally demonstrate that it

was a fraudulent assertion. Did Joseph Smith, the author of the Mormon fraud, promise another coming? Or did Mary Baker Eddy, with all her audacious claims, have the temerity to announce before her death that she would come again to perpetuate her teachings? There has never been another religious teacher who made such a promise. The only one who has promised a second, personal,

(Continued on page 608)

◆ ◆ ◆ *A Sunset**

A sunset beautiful to see—I watched it.
It made me wonder why at any time
through life

A human being dares to doubt his God.
A golden azure sunset, a rich purple
mixed with red,
So mixed and blended that therefrom
came

A color indescribable in beauty.
Who but a great God, a magnificent
Father,

Could with His power paint a picture so
exquisite?

A sunset, God's own handiwork, thrown
into the sky

So each of us, both bad or good, could
drink its beauty.

I stood there filled with awe and
thanked God for my life.

Slowly it slipped down below the hori-
zon,

And now I wonder if it isn't like one's
life—

Starting faint, and turning slowly on
and on,

Into a deeper, richer color, and finally
fading away,

Only to come to another world more
fair.

*Author unknown. Found by a soldier at Scott Field, Ill.

Photo Courtesy G. J. Kirkpatrick





Charles G. Finney's Church, Oberlin, Ohio

How a Young Lawyer

Found Christ

The Story of Finney's Youth

By Rev. George A. E. Salstrand, B.S., B.D.*

DEACON. . . I have a retainer of the Lord Jesus Christ to plead His cause, and I cannot plead yours."

Such was the startling reply of a promising young lawyer to his client, who had come to see if he was ready to care for his lawsuit, to be tried within an hour. The surprised client asked for an explanation. The lawyer replied that he had the day before enlisted in the cause of Christ, and advised his deacon-client to secure another lawyer to plead his case.

The young lawyer was Charles G. Finney, later destined to be known as one of the world's greatest evangelists, a great educator (with Oberlin College as professor of theology for forty years

and president for fifteen years), and a popular writer of religious books. More than a half million souls were converted through this lawyer's instrumentality, and twenty thousand young people came under his influence in classes at Oberlin.

William C. Cochran, the grandson of Finney, has given us a good picture of Finney as a youth before his conversion, in the following words:

"At the age of twenty-nine, Charles G. Finney was a splendid pagan—a young man rejoicing in his strength, proudly conscious of his physical and intellectual superiority of all around him. Standing six feet two in his stocking feet, he looked much taller, for he was very erect, very alert, full of life and energy, and walked with a quick, elastic step that made people instinctively turn and look at him. Without an ounce of superfluous flesh

The sesquicentennial of Charles Grandison Finney, who sired evangelistic movement in America, will be celebrated throughout the land this summer. Christian leaders of all major denominations have arranged fitting observance of the birth of this man "who prayed down revivals."

he weighed 185 pounds. . . . He had a large head, symmetrically developed and crowned with abundant light brown hair, silky in texture, and slightly curly. His nose was strongly aquiline. His eyes were large and blue, at times mild as an April sky, and at other times cold and penetrating as polished steel. At times they beamed with love and sympathy, at other times they became scrutinizing and inscrutable. . . . His complexion was fair and readily flushed with every passing emotion."

BORN IN WARREN, CONN., August 29, 1792, Finney was just two years old when his parents moved to Oneida County, New York, then a frontier settlement. Neither of his parents was a Christian, and during his youth he came in contact with few Christians.

At the age of fourteen, young Finney entered Hamilton Oneida Institute, at Clinton, N.Y. His teacher was Seth Norton, a graduate of Yale, who was a fine classical scholar, an inspiring teacher, a composer of music, and the village chorister.

Discovering that Finney had great possibilities, Norton gave him special attention. He inspired Finney to secure an education, and stimulated his love for music by teaching him to read music and to play the violin and cello.

At sixteen, Finney began to teach school at Henderson, N.Y. One of his pupils, Horatio N. Davis, father of the late Senator Cushman K. Davis of Minnesota, has left us his impression of the young school teacher in the following words:

"There was nothing which anyone else knew that Mr. Finney didn't know, and there was nothing which anyone else could do that Mr. Finney could not do—and do a good deal better. He was the idol of his pupils. He joined in their sports before and after school, and although at first there were older and larger boys than he, he could beat

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*Dr. Salstrand is a pastor now taking graduate work at Northern Baptist Seminary, Chicago, Ill.

them at anything. . . . In school . . . he was very dignified and kept perfect order. Should any boy attempt to create a disturbance, one flash of Mr. Finney's eye would quell the sinner at once. . . . They all loved and worshipped him."

WHEN FINNEY WAS TWENTY, the war of 1812 broke out. Rumors of invasion from Canada filled the air. Desiring to have a part in the defense of his country, Finney enlisted in the navy, and was stationed at Hacket's Harbor. The scare of invasion was soon over, however, so that in the fall of the same year he went to Warren, Conn., the place of his birth, where he earned his way through high school, with the intention of preparing to enter Yale College, by working on his uncle's farm during summer vacations. While in this school he had opportunity to further train his voice. He became the editor of the school paper. He also became known for his wit, oratory, and ability to write poetry.

At twenty-two, Finney was ready to enter Yale, but was advised by his teacher not to do so, since he had already learned to study, and it would be a waste of time to attend classes. In view of the fact that this teacher was himself a graduate of Yale, his advice carried weight with Finney.

The teacher became Finney's tutor in college subjects, and Finney went to New Jersey to teach. For four years he continued college studies while teaching, going back to Warren, Conn., from time to time to report to his teacher and to receive new assignments. In this way he finished the equivalent of a college course, although he had no diploma to show for his work. Thus "he mastered the whole college curriculum at the age of twenty-six" (Cochran).

Having finished this college work, Finney settled down to study law in Adams, N.Y., his old home town. He became a law clerk of Judge Benjamin Wright, the most prominent lawyer and politician in that part of the country. He studied diligently, and was admitted to the bar at the age of twenty-eight, at once becoming active in his profession.

WHILE STUDYING LAW IN ADAMS, Finney attended a Presbyterian church, where Rev. George W. Gale, a graduate of Princeton, was pastor. This young minister took a special interest in Finney, often visiting with him in his office. During these visits, Mr. Gale's sermon of the preceding Sunday was usually the subject of conversation.

In order to look up the Scripture passages cited in his statute books, Finney bought a Bible. As he read the passages referred to in connection with their contexts, the conviction came upon Finney that what he was reading was verily the

Word of God. Many were praying for his conversion, and conviction was coming upon him, although outwardly he did not show it.

At the age of twenty-nine Finney was converted. One Sunday evening in the fall of 1821, Finney decided to settle the question of his soul's salvation. Provi-

dentially, during the next two days there was not much business in the law office. This gave the young man a chance to meditate and pray.

On Wednesday morning, while on his way to the office, a voice seemed to speak to Finney, "What are you waiting for?"

(Continued on page 595)

My Master's Choice and Mine

By Beatrice Anna Lanier

My Master did not choose to take the power
That Satan proffered in the tempting hour,
For well He knew the glory of the earth was vain;
'Twould pass into the crucible of flame
To rise anew, cleansed, purified, a glorious thing,
Ruled by the Prince of Peace as King!

He did not choose to smite the ones in Pilate's court
Who spat on Him and crowned Him with the thorns.
These same ones yet would grovel at His feet
And beg for mercy at the judgment seat.
Before their taunts He did not quail;
Their mock'ry was of no avail!

He did not choose to dodge the fate that God decreed
To save mankind—yes, even you and me—
From everlasting death. He suffered patiently.
Death could not last; He took its sting.
The grave became an empty thing.
He rose supreme, the heavenly King!

If, in humility, my Lord could all these trials bear
For greater gain, in which I, too, can share,
Then I will take my cross and will not fall.
Beyond its weight, the crown—this pays for all;
And though the way be hard and fraught with pain,
I, with my Christ as King, shall some day reign!

Wisteria blossoms and snow-capped peaks form
a magnificent contrast at Locarno, Switzerland.

Steinemann Photo



Note: The biographical information herein given has been gleaned from two sources mainly: Finney's *Autobiography*, and a memorial address delivered at the dedication of the Finney Memorial Chapel, June 21, 1908, by Finney's grandson, William C. Cochran. The address has been printed in *Charles Grandison Finney*, published by J. B. Lippincott Company, Philadelphia, 1908.

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SENTENCE ME...!

A Message to Fathers

By

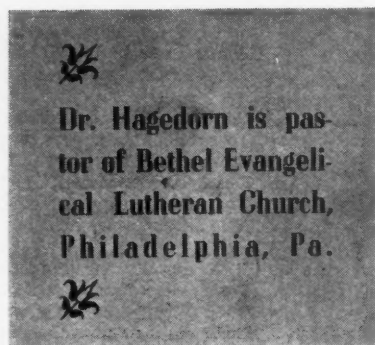
Rev. Ivan H. Hagedorn, S.T.D.

THE most tragic and heart-rending cry in the Old Testament is the cry of David when he received the news of the death of his foolish and traitorous son Absalom. A careful study of the relationship of Israel's great king with his son reveals that Absalom's errancy could in no small measure be laid at David's door. The poignancy of David's cry carries with it the sense of his own personal responsibility: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18:33).

"Sentence me!" a modern father said to the judge before whom his son stood to receive the sentence for a crime he had committed. "I have been so busy all my life making money, going through the chairs in my lodge, serving on boards and committees, I failed to concern myself with my boy. I alone am to blame." Undoubtedly, many a youth, serving a sentence in prison or reformatory, could point an accusing finger at his father, who spent all his spare time on secondary matters to the neglect of his high responsibility of fatherhood.

MANY A FATHER CAN BE ACCUSED by a wayward son because of his guilt in "passing the buck." "Honor thy father" is a fine old commandment, but for a father who has neglected his responsibility to that son, it sounds like the lazy man who keeps droning that the world owes him a living. Nobody owes you anything until you have delivered some kind of goods to create a debt.

When a child is born into a home, a father's responsibility to that child should take precedence over all other obligations. This responsibility cannot be shifted to the school or to the church. It must be shared by every parent worthy of the name. Many of the facts of Shakespeare's life are obscure, and possibly my conclusion is wrong, but there is an entry in his diary which is in point. Under date of May 26, 1583, the record of the birth of Susannah occurs, and then on February 2, 1585, the arrival



of twins, Hamlet and Judith, is noted. About 1587, Shakespeare went to London. In Sonnet 28, we find the lines: "How can I then return in happy plight That am debarred the benefit of rest, When days' oppression is not eased by night?"

Shakespeare evidently could not stand the twins. He sought escape by turning his back upon his home. I am of the mind that many a father does the same thing. And at what terrible price!

A few years ago people were gathered about a prize hog that was being exhibited at the Dallas Fair. This creature had just been presented with a blue ribbon; his hoofs had been manicured, and his hair looked as if he had just returned from a beauty parlor. The man who bred and raised that creature was surely a success in that particular. But the one in charge of this hog was a small boy, possibly twelve years of age. He was sallow-faced, hatchet-heeled, hollow-chested, and seemed bent on burning up cigarettes as fast as possible. The owner of the prize hog was the father of the pathetic boy. What was wrong with this father? Evidently, he was guilty of the sin of majoring on minor things.

MANY A FATHER CAN BE ACCUSED by a prodigal son on the grounds of a lack of understanding. There is little use in imitating the voice from Mount Sinai and posing as an animated

representation of the Ten Commandments, when you do not even try to understand your boy. How far apart father and son often become in standards and ideals of life, simply because the foundation for confidence in each other either never has been built up, or for some lamentable reason has broken down.

Some years ago, in a St. Louis murder trial, a young criminal gave utterance to these significant words: "My father always said I was no good. Mother said I'd never amount to anything. The school teachers told me I was no account. Even my own home town never expected me to be anything but a criminal. And I always wondered why, for, as far as I could see, I was just like other boys, only a bit more independent. The only creature that ever really seemed to understand or believe in me was my dog. Since he died, I have been a bum."

MANY A LAD WHO HAS SLID down the slippery ways of life to end up on the scrapheap, could fling back at his father the burning accusation, "You never told me anything about these things." And the father, obliged to admit the truth of the charge, can only bow his head and say, "Sentence me!" The Delphic oracle exerted a strong influence in ancient Greece. One of the great truths traced to the oracle is this: "If Athenians are to have good sons, they must put whatsoever is most beautiful in their ears." When parents wrongly interpreted the oracle and commenced putting golden earrings in their sons' ears, wise Pericles corrected them and stated that the oracle meant noble thoughts and worthy counsel.

As a father, do you desire to have a son who will have strong faith in God? If you do, then you must guide your son's mind into thinking about God. You will face honestly the lad's questions, "Where is God?" "How does God make thunder?" "How is it possible for God to watch me through the night?" Questions like these are golden opportunities for a father to help his son to an unshakeable trust in the heavenly Father. And as in the realm of religion, so also is it in the realm of morality. Kindness, appreciation, and understanding are vital.

A FATHER'S FAILURE TO EXERCISE adequate authority is often at fault. A good deal of nonsense finds expression with reference to overstrictness in parental training. When I hear a man say, "My parents brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion," I have found it wise to ask, "Did they teach you to be honest?" Of course, the answer is "Yes." "Were they strict about it?" "Yes." "Did they teach you to tell the truth?" "Yes." "Were they strict about that?" "Yes." "Has any reaction taken place on these points?" The questions and their answers carry their own point. Children who find no occasion to obey their fathers will likely go out into life to disobey the laws of city and country. Byron laments,

(Continued on page 601)

The Delaware Canal
near New Hope,
Pa., not far from
Washington Cross-
ing.

Lambert photo



THE peo-
ple of Ju-
dah were in a
crisis hour. All the
little nations down the
Mediterranean coast were
back up against the wall,
facing the oncoming hosts

of a mighty military power. Not only
did the enemy possess all the organiza-
tion and the invincibility that later
marked the legions of Rome, but these
hosts were characterized by that fierce-
ness and relentlessness of bloody war-
fare that has always been typical of
Eastern peoples, typified in their god,
the great winged bull of Assyria. They
were sweeping down in tide after tide
of invasion until the little nations were
faced with utter annihilation. Moved by
political expediency, these nations were
either allying themselves together in a
futile effort to resist the invading hosts
of the Assyrians, or were seeking to buy
off the invader by entering into alliance
with him. And it was the decision of
these other nations that faced Judah.

IN THAT CRISIS HOUR the
prophet Isaiah stood almost alone for
God, pleading with the people to trust
God, for in Him alone were their help,
their hope, and their deliverance.

The first five chapters of Isaiah that
lead up to the story of the prophet's
call and his dedication to a life of
service to the Lord rather review the
whole situation during Isaiah's lifetime.
They reveal to us the awful sin of the
people of Judah—greed, heartlessness,
selfishness, drunkenness, lust, sin that
was characterized by an imitation of
the godless life of the nations all around
them. Even their womanhood had be-

come utterly de-
graded.

To back up His arraignment
of the people, God sent
warning upon warning as the invading
hosts of Assyria swept nearer and
nearer, destroying and burning, pillaging
and robbing. And the answer of Judah
was: "Why, we've never been more re-
ligious. We keep every holy day that
God has told us to keep. We crowd His
altars; we offer His sacrifices; we say
our prayers; we bring our gifts. What
more does God want?"

God's answer was: "I'm fed up with
your religion. I've had enough of the
burnt sacrifices of fatted beasts. I'm
nauseated by your sacrifices. I refuse
to smell any longer the incense that
you burn before Me. I can't endure your
solemn assemblies and your holy days.
I won't listen as you lift your hands to
Me in prayer."

In chapter 6, Isaiah relates how he
was called by God to fling his life into
the midst of such a needy people at such
a needy hour. It was the year that King
Uzziah died. The disobedience that had
brought that crushing judgment of God
upon the king had ended now as he,
who spent his last years as a leper,
died.

The disillusioned Isaiah, wondering
what was left for him and for the nation,
met God one day in the temple as he
had never met Him before. "I saw also
the Lord sitting upon a throne, high and
lifted up, and his train filled the tem-
ple. Above it stood the seraphims: each
one had six wings; with twain he

Holy Is Jehovah*

By

REV. WILLIAM A. DEAN, B. S.

covered his face, and with twain he
covered his feet, and with twain he did
fly. And one cried unto another, and
said, Holy, holy, holy, is the Lord of
hosts."

THAT WAS THE ONE THING the
people of Judah had utterly forgotten—
the holiness of the Lord of hosts. They
kept their feasts and their holy days,
attended services, brought offerings,
made gifts, and said prayers. If they
lived in this day they would have at-
tended Bible conferences. But they had
lost all sense of the holiness of the
Lord of hosts. Beloved, I believe that if
there is one thing we need above an-
other these days, it is a renewed sense
of the holiness of the Lord of hosts.

When Isaiah caught a vision of God

*This message was delivered at the annual Found-
er's Week Conference, Chicago.



Mr. Dean is pastor of Aldan Union Church, and is an instructor at Philadelphia School of the Bible, Philadelphia, Pa.

and heard that testimony of the seraphim, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." I don't think Isaiah meant that he had been cursing and swearing; that he had been telling shady stories, or passing on ugly gossip. I think it was because for the first time he realized how holy was Jehovah of hosts. And as he heard those heavenly creatures chant the holiness of God, Isaiah felt that everything he had ever uttered in praise of God, that every word he had ever spoken in prayer to God, had come from lips that were utterly unfit to talk to God, or to speak about God, or to sound the praises of God. He felt utterly unworthy to have a thing to do with God, because he had seen the holiness of the Lord of hosts.

IT HASN'T HAPPENED TO MANY of us that way, has it? We rather felt we did God a favor if we got up early enough for an early morning prayer meeting. And if we went to church three times on Sunday, then surely God was pleased with us; we had done Him a great favor. There aren't many of us who cry out to God like Amos and say, "Who am I but dust and ashes that I should talk to the living God?" There are not many of us who cry out like Simon Peter and say, "Lord, get away

from me. I'm an unclean man. I'm not fit that You should have a thing to do with me."

Beloved, we'll never feel revival until we get a new sense of the holiness of God and are pierced through and through with a sense of the sinfulness of our own sins. I believe we are living in days when we have light conceptions of sin. I believe we are living in days when many of us are satisfied with a sound creed, but there is not much searching of heart about sin. We can sing so lightly, "Begin a revival in us, and search out our sin," but we don't sing it with any sense that there is sin that needs to be searched out at all. As Isaiah caught the vision of God and heard the heavenly beings chant, "Holy, holy, holy, is Jehovah Sabaoth," he cried out, "I am unclean. I am a man of unclean lips. I'm not fit to praise God. I'm not fit to witness for God. I'm not fit to talk to God. I'm not fit to draw near to Him. Woe is me, for I am unclean."

It is a significant thing that over and over again in the Word of God He recorded the fact that as He picked men to use them as instruments facile to His touch, He put them through this same experience before He began to use them effectually.

GOD DID IT TO JACOB in that day when He met him by the ford of Jabbok. The angel of God wrestled all night with Jacob. We read that when the struggle was over God said to Jacob, "Thou hast prevailed. You have overcome, because in a sense of your own weakness, and in a confession of your own need, and out of the realization of your own unworthiness, you have cried out to God to bless you." And Jacob arose from that interview a cripple, and he cried, "I have seen God face to face, and my life is preserved."

We need to meet God in His holiness and in His power until a sense of our own shameful weakness and our own awful need overcomes us and we become sensitive to the sinfulness of our failure.

God did the same thing to Joshua. He had hardly led the people of Israel into the promised land before God put him through the same experience. Down in the camp at Gilgal they were all praising Joshua—"What a wonderful leader!" But as he was reconnoitering outside the city of Jericho, the angel of the Lord met him. Joshua drew his sword at the sight of the stranger and addressed him, say-

ing, "Are you for us, or for the enemy?" The man answered, "No, for I am come as captain of the host of the Lord" (Josh. 5:14). And Joshua fell on his face, and said, "What saith my Lord unto his servant?" "Take your shoes off your feet. You are on holy ground. You are in the presence of the Lord." Joshua arose from that interview with new power from God.

The Lord did the same thing to man after man down through the centuries. He utterly crushed Job, until Job cried out, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself" (Job 42:5, 6). Not many of us have ever come to the place where we say, "I hate myself."

Ezekiel got a vision of God and he fell on his face as dead before the glory of the Lord. Daniel saw Him down in Babylon and he said, "When I beheld His glory all my comeliness was turned in me into corruption" (Dan. 10:8).

It happened to Saul of Tarsus on the way to Damascus. He had expected to ride into that city at the head of a cavalcade, breathing out threatenings of slaughter to all the Christians in the city, but he came in a blind man, groping his way along the wall, stumbling over the cobbles. He remained three days and nights behind closed doors to fight out the awful battle of surrender, because he had seen the glory of the risen Son of God (Acts 9).

WHEN ISAIAH SAW THE LORD and heard the sound of the heavenly host he cried out, "Woe is me, for I am an unclean man." He had been religious up to this point. He had been zealous for God; devout in the midst of a kingdom that had gone amuck in sin. He had said prayers, had attended worship services, had called upon God. I believe he had sought in his own way to serve God, but never before had he had a sense of the sinfulness of his own heart—his utter unworthiness to sound the praises of God. "Woe is me!" The posts of the door moved; the house was filled with smoke; everything stable seemed to shake. The ground rolled beneath his feet. It seemed as though the dome of the temple would come crushing down upon him. The whole house was filled with the smoke of the conflict between the pride, the rebellious factor, the self-satisfaction of his own soul, and the holiness of God as he beheld it for the first time. And then he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Everything Isaiah had been seeking to do for God was utterly worthless, and everything he had been attempting to accomplish for God was utterly smashed. It seemed so unworthy of the sight of the glory of the holiness of the Lord of hosts. God gave us that kind of a vision of Him, until we are overwhelmed with the sinfulness of our own sin!

Then Isaiah had the experience he described in the first chapter that God was willing to give to the whole nation.

Moody Monthly

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). The angel flew with a coal from off the altar, touched his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:7).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). But let me warn you, when God calls for confession of sin He doesn't mean a mealy-mouthed repeating that we are sinners. He means our hatred of self, our loathing of self, our despising of self. He means an agony over our unworthiness. He means a confession, a desperate call on God to take out of our lives the thing we are confessing is there. And when we confess our sins, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" And Isaiah, with a new desire, with a new passion such as he had never felt before, cried, "Here am I; send me." Oh, the joy when a heart that has been convicted with a sense of uncleanness, comes to know the blessedness of forgiveness!

THE COMMISSION THAT ISAIAH received was no easy one. The Lord sent him to pronounce an awful judgment upon His people—a judgment that would mean hard days, suffering, discouragement, and disappointment. He said, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Then said Isaiah, "Lord, how long?" That is an awful commission. The more I preach the deader they'll grow. The more I preach the blinder they'll become. The more I preach the harder will be their hearts. "Lord, how long?"

And God answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land."

IT IS NOT AN EASY THING to follow the call of God when that is the prospect of the result of your ministry, but—thank God for the "buts" that burst like sunlight through the clouds of a dark day, bringing hope in the midst of these black pictures that God gives—but, "yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." Judgment will come; ruin will fall; desolation shall be their portion, but, Isaiah, there will be some who will believe. There will be some who will hear. There will be some who will see. There will be some who will cast themselves on

God. There will be some who will turn away from unrighteousness. There will be some who will live through the desolation. That was the hope and the stay of Isaiah in the coming years.

Other prophets might arise for a day to speak their message in a crisis hour, but Isaiah was called to a lifelong ministry for God, and he never could forget, through all the discouraging years that were to follow, that he had seen the holiness of the Lord; that he had been utterly broken by a sense of his own unworthiness to have a thing to do with such a God. But the Lord had purged him, had forgiven him, had commissioned him. And though the people refused his message, and a deaf ear was turned to his pleading, a remnant would hear, and believe, and remain. And that still is true, come what may.



It is when the people of God are brought into the greatest straits and difficulties that they are favored with the finest displays of God's character and actings; and for this reason He oftentimes leads them into a trying position in order that He may the more markedly show Himself.—C.H.M.

"I Will Trust and Not Be Afraid"

By Etta Gracey Storr

O hold my hand, dear Jesus,
I cannot see my way;
The awful darkness blinds me;
This must be night, not day.
The thunder's noise affrights me;
Dear Saviour, hold me fast;
The road is rough and stony,
And fierce the storm's wild blast.

Can't thou not trust, beloved?
I will not let thee go;
Come, draw still closer to Me,
And do not tremble so.
I've trod the way before thee;
Each step is known to Me;
Can't thou not trust Me fully?
Renewed thy strength shall be.

Dear Lord, forgive my doubting;
No longer fears are mine;
E'en though the path be shadowed,
My hand is safe in Thine.
With peaceful heart, I lift my eyes;
Thy vision fills my sight;
One look into Thy loving face—
Dear Jesus, all is light!

Reindahl photo



The Great White Throne

Revelation 20:11-15

★
By
Rev. Merrill T. MacPherson*

★
It is appointed unto men
once to die, but after this
the judgment.
—Hebrews 9:27.



TO speak of a general judgment in the sense that all men, good and bad of all ages, will stand before the judgment bar of God at the same time is erroneous. We have heard men eloquently describe the Great Assize as the time and place where all will gather to have their good deeds placed on one side of the balances and their evil deeds on the other side. If the good outweighs the evil, the subject will be saved, but if the evil outweighs the good, he will be lost. Such a conception of judgment does not take into account the holiness of God, the heinousness of sin, the depravity of human nature, the sovereign grace of God, nor the significance of the vicarious death of Jesus Christ upon Calvary's cross.

THE SCRIPTURES REVEAL THAT THERE are several judgments. The sinner who believes on the Lord Jesus Christ discovers that his sins were judged at the cross, "and shall not come into condemnation." The Christian, however weak, will never stand before the Great White Throne. And yet, Christians "must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). This is the judgment of the believer's works from the time of his conversion to the end of his life.

There will be other great judgments: of the nations, of Israel, of Satan and his evil angels, etc., but let us now consider this last great judgment.

THE GREAT WHITE THRONE. This judgment occurs after the millennial reign of Christ, after the devil has been cast into the lake of fire, after the present earth and heavens have been destroyed by fire. God's throne is set in space and upon that throne is the Lord Jesus Christ. Once He lay in a manger-cradle. Once He was nailed to the cruel tree with arms outstretched and blood outpoured to save our souls from sin and hell. But there He sits upon the throne as Judge of those who throughout the centuries spurned His love, refused His mercy, hardened their hearts against the pleadings of the Holy Spirit, and trampled under their unholy feet the precious blood of the Son of God.

Once a young man was successfully defended by a prominent lawyer and acquitted of a minor crime. Years later, this same man was apprehended and charged with a serious crime. When brought before the judge, he was glad to recognize him as the lawyer who had befriended him years before. He pleaded for mercy on the basis of that friend-

*Mr. MacPherson is pastor of the Church of the Open Door, Philadelphia, Pa.

ship, but the judge looked at him and solemnly said: "In the former instance I was your advocate, but now I am your judge, and justice must prevail." May God help some of you to take Jesus Christ now as your Saviour and Advocate, that you may never stand before Him at the Great White Throne!

THE SUBJECTS—"I SAW THE DEAD" (Rev. 20:12). Men and women, boys and girls, sinners of all ages and of all the ages from the beginning to the end of time—"I saw the dead, small and great, stand before God." Their bodies and souls have been reunited in this sad experience of the second resurrection (v. 13). God says that there is not a saved person among them. They died in their sins. They are raised in their sins. Jesus died to give them life, eternal life, but they refused Him, and are without life. There they stand, "the dead, small and great": Jews and Gentiles, Mohammedans and Buddhists, church members and atheists, moralists and reprobates, civilized and barbarians, nobles and plebians, rulers and subjects, capitalists and laborers, politicians and henchmen, soldiers and slackers, learned and ignorant, refined and vulgar, bankers and beggars, high and low, rich and poor. There they are, not one missing: "I saw the dead, small and great, stand before God."

It is then too late to kneel and pray. They spurned God's gracious invitation while they were here upon earth. The verdict has been given: "He that believeth on him [God's Son] is not condemned: but he that believeth not is condemned already. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. . . . Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 3:18, 36; 5:28, 29).

"Prisoner at the bar, arise!" And the prisoner stands to hear the verdict. Here they stand, small and great, at the Great White Throne to hear the sentence of their doom—eternal doom!

THE RECORD—"AND THE BOOKS WERE OPENED." It has been my privilege to broadcast the gospel for the last seventeen years. For about two years, a friend recorded my Sunday evening broadcasts. Following the evening service, he would hand me a wide disc recorded on both sides. Many times I would go home and listen to my sermon as thus recorded. There were times when I would ask, "Did I say that?" "Yes." "Well, I can't recall stating it in

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Pix photos in the New York Times

The famous museum at West Point, where arms in use since the early days of the Republic lie beneath the Gothic arches and old battle flags. It is a fascinating room. One can find here some of the strangest looking weapons of former wars, weapons which are the prototypes of many now in use.



Classes are real and earnest for a West Pointer; he is graded every day, and grades, carried to four decimals, are posted. It is a stiff system, and no cadet can rely on plugging at the term end to carry him through. He must make good every day.

just that way." Every public speaker knows what I mean. We may wish to disown it, but there it is, a matter of record.

Since man has so many ways of recording our words and actions—yes, our very emotions—does it seem incredible that God is keeping a record of each life? Brother, you are writing a biography, and one day you must face the record. Every thought, every deed—written down! Especially will you face those moments when God, by His Spirit, convicted you of sin and of your need of a Saviour. What did you do about it? Did you say, "Some more convenient time on Thee I'll call"? Is your record one of rejection of Jesus Christ? Have you hardened your heart against the kindly words and prayers of loved ones and friends? One day you must face the record!

I went with a friend who was in charge of the car department of a great railroad. As he directed me from desk to desk, I learned that they kept an up-to-the-minute record of each car on their system: where it was, what it was laden with, whether it was making or losing money, whether on a train or on a sidetrack, whether on their own or a foreign system. I left that great office thinking that if man can keep a record of thousands of freight cars, it surely is not hard to believe that Almighty God is keeping a perfect record of each life here upon earth.

The rich man of Luke 16 died and went to Hades and cried out, "I am tormented in this flame." But Abraham said, "Son, remember!" and he remembered past and lost opportunities. He remembered what Moses and the prophets had said. He remembered the message of God's Holy Word. He remembered, and now, it was too late! "Son, remember!" Perhaps you'll wish you might forget, but memory will be keen—you'll remember these eternal verities and issues which today are treated so lightly.

One book which I am sure will be

opened is this blessed Book, which men have neglected and scoffed at. The Bible will be opened. Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). This Book warns of hell and points the way to heaven. This Book condemns sin and sinners, and opens the door of mercy and the fount of cleansing. This Book reveals clearly and simply how a sinner may be saved. No one can read the Gospel of John and say, "I don't know the way." Now is the time to cry unto God for mercy. Then it will be forever too late!

AND ANOTHER BOOK WAS OPENED, which is the book of life." This is the real church membership roll—"the book of life." You may have your name in *Who's Who*, but do you have your name in the Lamb's book of life? You may have your name recorded in many fraternities and societies—yes, even on a church register, but is your name recorded in the book of life? You may be in the United States Army, but are you in the Lord's army? Can you imagine anything sadder than to have the Judge turn to the book of life and point to a blank page where *your name* might have been, and the record of your acceptance of the Lord Jesus Christ? This seals the sinner's doom forever. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

There isn't anything so important as the *new birth*. Jesus said that it is an absolute necessity. Have you been born again? It is the second birth, or the second death. It is the book of life, or the lake of fire.

"And whosoever was not found written in the book of life was cast into the lake of fire." This is not annihilation. The beast and false prophet are to be cast alive into the lake of fire (Rev. 19:20). One thousand years later, the curtains are drawn back to reveal them still there with Satan, suffering agonies and torments day and night and forever. This is not a purgatorial or refining fire. It is "everlasting punishment" (Matt. 25:46). It is an incorrigible spirit being separated from God forever. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

WHY DO MEN GO TO HELL? Because they are sinners. "All have sinned, and come short of the glory of God" (Rom. 3:23). They are "dead in trespasses and sins"; they are "condemned already." They are living in open rebellion and enmity against God. They are subjects of the devil, and follow the devil. They reject Jesus Christ, their only hope, and refuse to be saved. Jesus said, "Ye will not come to me, that ye might have life" (John 5:40). Only hell remains for persons who *must be born again* and *will not be born again*, who are "by nature the children of wrath." Hell was "prepared for the devil and his angels." Doesn't it seem reasonable and logical that if a person hobnobs with the devil's crowd and follows the devil, and ignores God's Word and rejects God's Son, that he will end up with the devil eternally? Hear those sad words spoken by our Lord: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). O men, women, you cannot despise and reject God's Son and expect to have God's favor. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36). "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father" (John 5:22, 23).

WHY DOESN'T GOD DO SOMETHING ABOUT IT? Why doesn't God destroy the devil? Why doesn't God blot out sinners and all memory of sin's ruination? The fact that they are not blotted out suffices the childlike faith that believes that an all-wise, all-powerful, all-loving God doeth all things well. These wicked and incorrigible spirits cannot thus be blotted out, but live on, and the only alternative is to separate them forever from the saved and godly beings.

But let me remind you that God has done everything that possibly can be done to save souls from hell. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus was treacherously betrayed by Judas, and denied and forsaken by those whom

(Continued on page 601)

"Speak plainly and distinctly . . . Know the contents of your lesson . . . Today more children are finding Christ as their Saviour than at any time in Church history."



THERE is great need today for a knowledge of imparting the Word of God to children in such a manner that it may become real to them. The following are simple suggestions for the primary teacher, that have been used in winning children to Christ.

Speak distinctly. A child's attention cannot be obtained by a teacher who does not make herself heard. Learn to animate the voice; impart life to your teaching. The voice can denote joy, sorrow, fear, etc. Remember, no child's attention can be obtained or held if the teacher is not heard, or if she speaks in a monotone.

It is the voice that reveals to the child whether you are interested in that which you have to present, or whether you are merely teaching as a matter of duty.

A teacher working with children must be full of zeal; first for the children, then for the message she wishes to bring to them. She must have a burden to see children come to the Lord early in life. This burden is the mainspring from which her zeal will flow.

Let the children know that the lesson is going to be unusually interesting. Should you lack enthusiasm, the class will be the first to discern it. No teacher can interest a child when she herself lacks interest and zeal, for children are full of enthusiasm.

KNOW THE CONTENTS OF YOUR LESSON so that you can present it unaided by notes or quarterly. Try to present the lesson in story form. The younger the children the more necessary this is. Never read the lesson to children; it will only break down their attention. Many teachers come unprepared and must read the lesson instead of teaching it to their pupils. In such cases, the children always display a lack of interest. "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15).

In every lesson there is an *outstanding character or truth*. Live the character while teaching. You will be glad with him in his rejoicing; saddened by his sorrow or suffering.

In presenting the outstanding truth, seek to apply it to the children's everyday life. If the lesson is on the great truth of Christian love, this truth can easily be applied in a practical manner which will serve the children in their daily living. Do not teach in such a way that the children will feel you are telling them something which happened so many years ago it no longer holds interest for them. God's Word never changes

The Kind of Teachers God Can Use



By ALMA ROBERTS

and it meets the need of each succeeding generation.

When a child is *inattentive*, make a special effort to gain his attention. Feel that your lesson is not successfully presented until every pupil is listening attentively.

There are various ways of gaining a child's interest. First, place him in the center of the class where you are certain he will hear every word. Second, find some phase of the lesson that you think will appeal to him personally. Try to get him to give his opinion on the topic discussed. This can usually be done by asking questions. While teaching, watch his facial expression, and once you have his undivided attention, you will know that you have succeeded where others have failed. Too often the teacher feels that the inattentive or mischievous child is only to be endured, whereas special effort on the teacher's part to interest the child is always rewarded.

A TEACHER SHOULD PRESENT her lesson with one objective in mind, namely, to offer Christ as Saviour and to lead her pupils to trust Him for salvation. Make every moment count. Only eternity will reveal what a faithful teacher has accomplished in the lives of her pupils. "He that winneth souls is wise" (Prov. 11:30).

The gospel finds a fertile field in the hearts of children. Their hearts represent the kind of soil Christ referred to. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8).

Children are not far from the hand of their Creator. Their hearts are still tender and easily touched by God's Word. Sin has not had the chance to harden their hearts, and they respond readily to the gospel. If a teacher is faithful in sowing the seed it will bring forth fruit. God's promise says, "So shall my word be that goeth forth . . . It shall not return unto me void, but it shall accomplish that which I please" (Isa. 55:11). This is indeed a great comfort to countless thousands who are spreading the gospel among children.

We believe more children are finding Christ as their Saviour today, than at

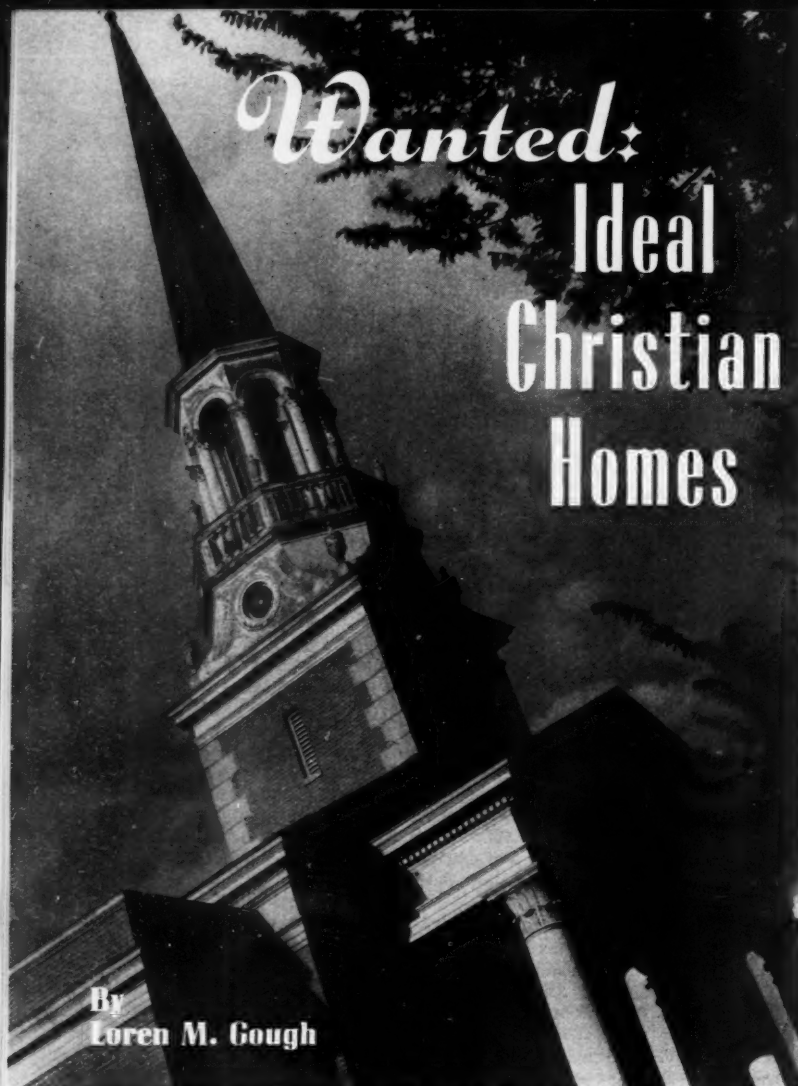
any time in Church history. The child evangelism programs, which are being carried on in all parts of our nation, are proof that God is burdening hearts for children's souls. If ever there was a time when we should awaken to the need of evangelizing the children of America it is now. The future of our nation rests upon our children, the men and women of tomorrow. It is appalling to note, if statistics are true, that only 4 per cent accept Christ after the age of twelve. Our prayer is that they may come to know Christ and that the lighted torch of Christianity may be held aloft in the dark days to come.

TEACHING GOD'S WORD IS A PRIVILEGE that has been bestowed upon mankind. Even the angels in heaven would rejoice if they were permitted to tell the good news; yet God has reserved this privilege for man. When given the opportunity to teach God's Word we should feel blessed indeed. We should approach it reverently, humbly, asking His blessing and guidance in presenting it to others.

Teaching is one of God's talents given to man, and we should not lightly esteem it, but treat it as a sacred trust. Remember what the apostle Paul said: "But as we were allowed of God to be put in trust with the gospel" (I Thess. 2:4). How thankful we should be that God has intrusted us with the gospel, and how eager we should be to give it to others, "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). "And they brought young children to him . . . and he said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:13, 14).



When all the discipline is done, when all the piercing and beating and molding shall be accomplished, when all the firing shall be over, when the poor furnace shall cool down because there is no more dross to burn, then we shall thank God for every pang. Our memory shall treasure somewhat of the pains we bore, and we shall bless Him that having come out of great tribulation we can never know it any more!—Joseph Parker.



By
Loren M. Gough

Stringfield Photo

Wanted: Ideal Christian Homes

THIS is a topsy-turvy old world. It seems that nearly everything is out of place. Confusion, unrest, and disorder are manifest everywhere. And the state of the average home is characteristic of the moral and spiritual upheaval that has blighted and cursed the earth. Many young people do not believe that "mid pleasures and palaces, there's no place like home." They are at the house they call home just about long enough to eat some of their meals and get a few hours of sleep. They live elsewhere—at the neighbors, at the corner store, or at some place of amusement. To them father is merely the man who "brings home the bacon," and mother, the woman who gets the meals and takes care of the house. And as far as obedience is concerned, the average child doesn't know what the word means.

Then, as the relation the average father and mother have to the home, the situation is deplorable. Father is no longer the head of the house. He does not attempt to bring up his children as the Scriptures enjoin. He turns the job over to the mother. When the children

need correction he simply ignores the rumpus they are making, and goes on nonchalantly reading his newspaper. Of course, if the fracas gets too close for his own comfort, he may meekly threaten them with, "Please be quiet, or I'll call your mother." Naturally, not being taught to obey, they continue their acts of insubordination with no appreciable abatement.

Mother is usually head of the house; that is, of course, when the children permit her to be. And then she is often so engrossed in personal interests, or in the affairs of the neighbors, that her husband and children are neglected.

The place the Bible occupies in the average home is in an old trunk or some other place where it is kept safe from eyes that ought to read it. Perhaps it may be found on a library table, if one will take the pains to do a little archaeological research through a pile of newspapers and sensational magazines under which it is buried. Instead of the Word of God being hid in the heart as a deterrent against sin and a force for righteousness, it is hidden under a mass of other things.

Much could be said further concerning the deplorable state of affairs that exist in many homes—the neglect of the Scriptures, the failure of parents to truly teach and lead their children in moral and spiritual matters, lack of discipline, marital unfaithfulness, etc. These conditions are quite evident to the average person, so we shall not elaborate upon them.

BUT THERE IS A BETTER kind of home, the kind that is worth while. What constitutes an ideal home? We wish to list a number of points, which every reader should carefully and prayerfully consider.

Every member of the family ought to be a Christian. This is especially important in the case of the parents. A parent who is unsaved not only does himself a great injury, but also dishonors God, and is likely to be a stumbling-block to his children.

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Josh. 24:15).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Every father should exercise his responsibility of bringing up his children "in the nurture and admonition of the Lord" (Eph. 6:4; Gen. 18:19). As early as possible every child ought to be taught the way of the Lord (II Tim. 3:15). Every father should lead his family in Christian devotions every day (Deut. 11:18-20). He ought not to be ashamed to let his children hear his voice in prayer and in the reading of the Scriptures. He ought, also, to take (not send) his family to services of worship every Sunday (Heb. 10:23-25).

He should have his children under subjection. He should teach them to obey, and should not tolerate disobedience on their part. When they require chastening he ought not to shirk his responsibility by making unfulfilled threats. He should promptly discipline them in accordance with God's Word. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24; see also Prov. 19:18; 23:13). He ought not, however, to be unfair, but always just in his dealings with his children (Col. 3:21; Eph. 6:4). Furthermore, he should be a true companion and help to them in every way possible. His life should be surrendered to God, so that he will not be a stumblingblock to them. He should constantly seek the Lord's guidance and strength that he may be the husband and father he ought to be. The children then will learn both to respect and love him. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Every husband should truly love his wife, "even as Christ also loved the church, and gave himself for it" (Eph. 5:25). If he loves her as his own body, he will not allow selfish interests and indulgence to grieve her and mar the happiness that ought to exist in the home (Eph. 5:28-33). He will be kind,

Moody Monthly

considerate, and co-operative. He will be a good provider (I Tim. 5:8), and will do all he can to assist her in making their home all it should be (see also Col. 3:19; I Pet. 3:7; I Cor. 7:3.)

A wife should love and revere her husband and be in subjection to him at all times (Eph. 5:22-24, 33). Even when he "obeys not the word" she ought to prove her willingness to do her part in obeying God by manifesting a spirit of chastity, meekness, and submission (I Pet. 3:1-6). By a quiet, consistent, godly life she will impress him far more than by loudly asserting her rights.

She ought not to dishonor God and her husband by dressing in immodest apparel (I Tim. 2:9; I Pet. 3:3, 4; I Cor. 11:14, 15; Deut. 22:5). If she really desires to do God's will in this respect she will not care to imitate some of the styles of dress and hair popular in a Christ-rejecting world (Rom. 12:2; I John 2:15-17). She will want to honor God, even though she be misunderstood by unspiritual people (cf. Acts 5:29). She will love the praise of God rather than the praise of men.

A Christian wife and mother ought to "look well to the ways of her household" (Prov. 31:10-31). If she is a woman who really fears the Lord and is virtuous in God's sight, she will not eat "the bread of idleness," neither will she permit herself to become so engrossed in outside activities that she will neglect her home and family. But she will not permit her home duties so to monopolize her time and attention that she will become irritable, cross, or unreasonable. Neither will she permit them to keep her from private Bible study and prayer. She will learn that they that "wait upon the Lord shall renew their strength" (Isa. 40:31), and that she is powerless to be the wife and mother she ought to be unless she sits regularly at the feet of her Lord and learns of Him (see Luke 10:38-42; Matt. 11:28-30).

Children ought to love and honor their parents. They should be in constant submission to them, and should obey them "in the Lord" (Eph. 6:1, 2; cf. Luke 2:51). They should not let their own selfish interests interfere with the rights of other members of the family. They should willingly co-operate in making the home the place of happiness and peace that will cheer their own hearts and prepare them for the place they must occupy later in life.

FINALLY, BE YE ALL OF ONE MIND, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (I Pet. 3:8-12).

June, 1942

Five Petals

By Jeannette Cathcart

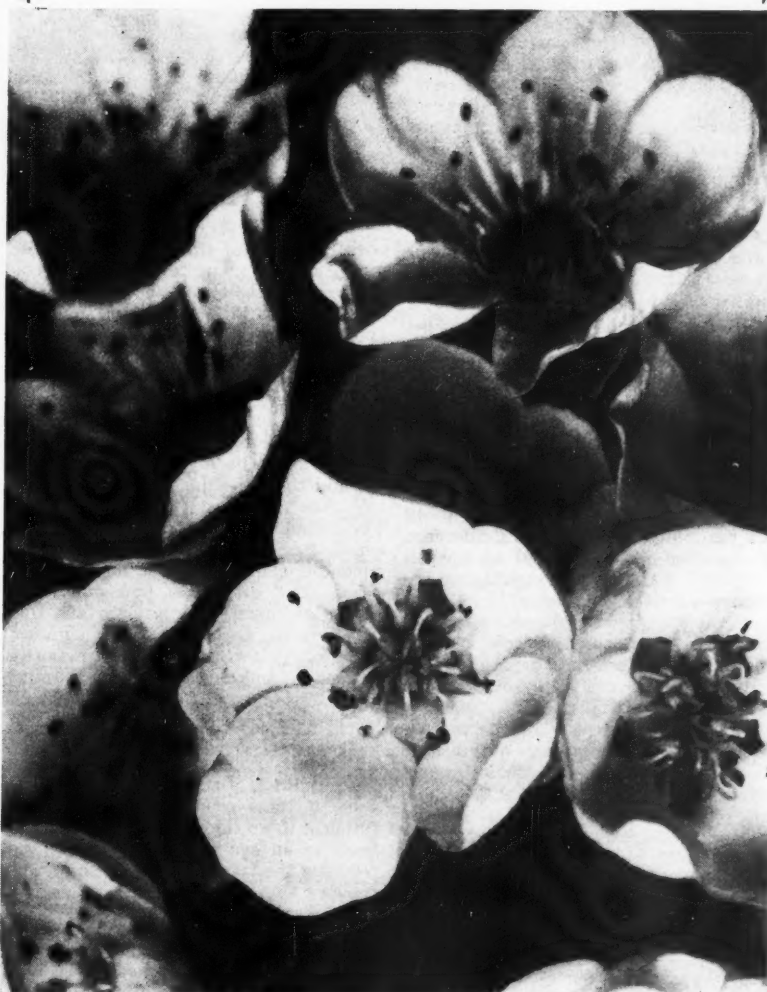
God surely must love number five,
He tells this in His flowers;
For most of these have petals five,
Which bloom in sylvan bowers.

The violet and pansy, too,
The alum and wild cherry
Have always, neither more nor less,
Just five, like sweetest berry.

The smiling phlox and verbena,
The radiant morning glory,
Sweet william and petunia
Repeat this selfsame story.

The tiniest blossoms that we pluck,
Present this figure strange;
We study them with reverence,
While climbing mountain range.

'Tis singular, as it is true;
Five is God's favored number.
He's taught the flowers arithmetic,
Confirm this, e'er you slumber.



What Christ ACTUALLY Taught About War

PART IV

By REV. WILBUR M. SMITH, D.D.

The Propaganda for Universal Peace

NOT only do we discover our contemporary Christian literature saturated with these humanly conceived dreams, and marked by a tragic silence in regard to our Lord's clear prediction concerning war, but we find the last two generations witnessing a vast movement to bring about a condition of universal and permanent peace, which if achieved would be directly contrary to what our Lord predicted. In this movement the Church of Christ has passionately participated, and because of which millions of sincere Christians have been deceived. Thus, during the nineteenth century, we had the founding of the American Peace Society, the Massachusetts Peace Society, the New York Peace Society, the Hague Conferences, the International Peace Conferences; and, later, during our own century, we saw the establishment of the Carnegie Endowment for International Peace, the World Peace Foundation, the World Peace Commission of the Methodist Episcopal Church, the American Peace and Arbitration League, etc.¹

Along with this we have a vast literature that has poured from Christian publishing houses, including books with such significant titles as *Religion Renounces War*, *War Inconsistent with the Religion of Jesus Christ*, *The Redemption of War*, *The Christian Crusade for a Warless World*, etc. Carried away by such swift undercurrents, we find, for instance, the General Convention of the Protestant Episcopal Church in 1925, saying, "We believe that a warless world is a possibility." The General Conference of the Methodist Episcopal Church in 1928, said: "As a Christian body we renounce war as an instrument of national policy and set ourselves to create the will to peace. The agencies of our Church shall not be used in preparation for war."² No. 10 of the "International Ideals of the Churches of Christ"—adopted December, 1921, by the Federal Council of Churches—reads: "We believe in a warless world, and dedicate ourselves to its achievement."

¹In Gulick's *Christian Crusade for a Warless World*, there is an appendix of "Societies and Organizations in the United States Promoting International Understanding and Good-Will," listing sixty-six such groups; many more were formed since this list was compiled (1922).

²For these, and many other similar resolutions, see Florence Brewer Boeckel: *Between War and Peace, A Handbook for Peace Workers*, New York, 1928, pp. 89-105.

I remember well, in 1921, when the great world's Christian Endeavor Union held its convention in the Seventy-first Regiment Armory in New York, the sainted Dr. Francis E. Clark and the late Fred B. Smith (the latter at the time being the chairman of the Commission on Council of Churches of the Federal Council of Churches of Christ in America), together with other well-known speakers, set before that great gathering of 12,000 delegates the slogan: "A Warless World by 1923." And then, according to the report in the *New York Times*, which I have had in my files these twenty years, Fred B. Smith blasphemously said that "if Mohammedanism or any other religion could promise a sure and speedy end of war, he would renounce Christianity and join the cult that would produce a warless world!" It is significant that this vast audience greeted such a declaration, says the account, with dead silence.³

WHAT HAS BEEN THE ULTIMATE result of all this vast propaganda for peace in the name of the Church, supposedly based on the teachings of the New Testament? Millions and millions of Christians in our country, not intimately acquainted with the Word of God, and confidently taking the utterances of these leaders as the voice of the Church and of God, have been led to believe that the New Testament promised that through the preaching of the gospel and the dissemination of what they call "the spirit of Christ," a warless world would gradually develop, and men would themselves be able to bring about a condition of permanent international peace. That dream has now gone; that bubble has burst. The last war and this war have put an end to such imaginings for a long time (with the great majority of people), and have made these slogans, set before great audiences with moving oratory, seem the foolish utterances of playing children.

But this propaganda has done more than that. If these dreams now have gone, if these promises have not been fulfilled, if we find the gospel failing to bring in an age of universal peace and reducing the tragedies of war, those who thought the gospel was sent to do this kind of work have naturally begun to lose confidence in the gospel, and those

³From the *New York Times*, July 11, 1921, p. 2. Further details are also found in the issue of July 12.

who thought that the Church would bring humanity to such an hour of permanent peace are beginning to lose confidence in the Church. In other words, these men who falsely interpreted the New Testament, and have kept the true teachings of Christ from the minds of millions of Christians, are responsible for a tragic lessening of confidence in the New Testament and its gospel. If the Church had been fully instructed in our Lord's clear predictions concerning the existence of wars down to the end of this age, Christian believers would only find in this war, and the last World War, a confirmation of what Christ had said, and instead of their faith being weakened, their convictions concerning the truthfulness of the New Testament would have been strengthened!

In fact—and I may be criticized for this statement, but I believe it is correct—is it not true that those who for the most part have been most passionately engaged in this whole peace propaganda have not been men known for a profound knowledge of the Scriptures, have not generally been the leaders of the conservative, evangelical part of the Church of Christ, but have been unbelievers, Unitarians, modernists, or advocates of a social gospel? After I came to this conclusion myself, I was amazed to find a confirmation of this in a book by Dr. William Herbert Perry Faunce, for thirty years president of Brown University, in a chapter significantly entitled "The Pacifism of Rationalists," in which he makes this astonishing admission: "The chief opponents of war in the last two hundred years have been men having no visible alliance with the creeds or the institutions of the Christian Church."⁴

The Dream of Peace and Our Unpreparedness

AFTER GIVING MANY DAYS of consideration to the subject we are discussing, I am just wondering if a good deal of the tragic condition of unpreparedness in our country is not to be laid at the feet of these men who have promised us peace, peace, when there is no peace. If so many people had not been deluded by the false hopes of peace set forth, for instance, in Buchmanism, and at many great ecclesiastical conventions, by various peace commissions appointed by different Church denominations, and by resolutions forced through at many of these conferences declaring that those there assembled would no longer participate in war, and creating a conviction in the hearts of many that wars were about over—if these things had not come in to weaken our country, to delude our citizens and blind many of our statesmen, would we not have been, had we clearly acknowledged the ac-

⁴William Herbert Perry Faunce: *Religion and War*, New York, 1918, p. 77. Dr. Faunce was president of the World Peace Foundation in 1918 and active in its administration to his death. There is a very revealing sentence, needing no additional comment, in the sketch of Dr. Faunce, in the *Dictionary of American Biography* (Vol. VI, New York, 1931, p. 300): "Upon entering the ministry, the importance of religion overshadowed in his thought every other social interest, but later he became sympathetic with all great social reforms and was active in several."

curacy of Christ's predictions concerning the continuance of war, a better-prepared nation today?

Bishop Ryle's Challenging Words

TURNING FROM THESE VAGARIES and dreams of men who have closed their ears to the voice of Christ speaking from the Mount of Olives, let us see what one of the greatest bishops of the Church of England of the nineteenth century—the scholarly, godly Bishop Ryle of Liverpool—wrote years ago, in his widely used *Expository Thoughts on the Gospels*, in commenting on the words of our Lord which we are here studying:

"Nothing is so calculated to chill the heart and dampen the faith of a Christian as indulgence in unscriptural expectations. Let us dismiss from our minds the vain idea that nations will ever give up wars entirely before Jesus Christ comes again. So long as the devil is the prince of this world, and the hearts of the many are unconverted, so long there must be strife and fighting. There will be no universal peace before the second advent of the Prince of Peace. Then, and then only, man shall 'learn war no more.' Let us cease to expect that missionaries and ministers will ever convert the world, and teach all mankind to love one another. They will do nothing of the kind. They were never intended to do it. They will call out a witnessing people who shall serve Christ in every land, but they will do no more. The bulk of mankind will always refuse to obey the gospel. The nations will always go on quarreling, wrangling, and fighting. The last days of the earth shall be its worst days. The last war shall be the most fearful and terrible war that ever desolated the earth.

"The duty of the true Christian is clear and plain. Whatever others do, he must give all diligence to make his own calling and election sure. While others are occupied in national conflicts and political speculations, he must steadily seek first the kingdom of God. So doing he shall feel his feet upon a rock when the foundations of the earth are out of course and the kingdoms of this earth are going to ruin. He shall be like Noah, safe within the ark. He shall be 'hid in the day of the Lord's anger' (Zeph. 2:3)."

Matthew Henry's Sane Admonitions

I HAVE DISCOVERED IN ATTEMPTING to read all the important exegetical and homiletical material on this utterance of our Lord's that there are practically no sermons—let us say, there are not fifteen sermons—on these three texts from Matthew, Mark, and Luke in the whole gamut of important sermon material in the English language. By this I

"J. C. Ryle: *Expository Thoughts on the Gospels*, St. Luke, Vol. II, pp. 361, 362. It is interesting to note how those writers who correctly interpret our Lord's words here speak not only of the continuance of war, but of the increasing severity of war to the end. In addition to Ryle's remarks, see, e.g., the remarks of Professor Thomas M. Lindsay, of the Free Church College, Glasgow, in *The Gospel According to St. Mark*. "These terrible commotions . . . are to come again, in fiercer force and on wider scale, to usher in the end of all things, for then, as commonly, as Niebuhr has remarked, physical disturbances accompany great historic events" (Edinburgh, 1883, p. 203).



Acme Photo

Two young soldiers of the Air Corps, in the Carolinas, chat with their chaplain. The weekly services are only part of the chaplain's work, as he also serves as adviser to young flyers and mechanics.

do not mean that there are not a number of sermons at the head of which are these words of our Lord's from one of the Synoptic accounts, but that there are not fifteen sermons actually attempting to expound these words. Many place the words at the head of the sermon, but never do anything with them. I am referring strictly to sermons actually dealing with these texts. But I did find one on Mark 13:7, preached May 26, 1703, on the occasion of the national fast in England for success in the war with Spain and France, by no less a noted commentator than Matthew Henry, a sermon found in the second volume of his *Miscellaneous Works*, published nearly a century ago. I have not seen such sensible remarks in any other discussion of this text anywhere in our language:

WHEN YOU ARE YOURSELVES DISTURBED with the alarms of war, be not troubled, i.e., be not inordinately dejected and cast down, be not terrified, whatever happens; keep trouble from your heart (John 14:1) if war come to

your door. When you hear of war abroad, hear of war proclaimed, hear of war pushed on, hear of the direful effects of war, hear of sieges and battles, marches and countermarches, famine and plunder, cities burned, and countries laid waste; in the midst of all, be not ye troubled. It is both for caution and comfort. You need not be troubled; therefore give not way to it . . .

"Be not disquieted, but make the best of it. It is not our wisdom to aggravate to ourselves the causes of trouble, not to make them worse than they are. Our Saviour has here told us such things must be; there is no remedy. God is doing His own work in all events. Thus it was before we were born (Eccl. 7:10), and so it will be. Let us not magnify the events of our own time, as if there never were the like; there is nothing new under the sun. The histories of former times make our own less formidable . . .

"The name of the Lord is a strong tower,' therefore be not troubled. Into this citadel the vanquished may retire and find shelter and a refuge that they

(Continued on page 613)



Youth Page

★ Elizabeth Andrews Houghton



WHAT IS CHRISTIAN CONDUCT?

By Hazel Stanley

IF the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Are we then to do as we please? No; for we read: "Take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak" (I Cor. 8:9). "All things are lawful unto me, but all things are not expedient" (I Cor. 6:12). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The child of God receives life from above, therefore pure and spotless. It is



Miss Stanley

a challenge to him to keep it pure. It is not enough to do good and avoid evil. We are called to be witnesses, to be dead unto sin and alive unto God. God calls for separation from the world. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14, 17). "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:12).

The engraving of each life is either self-directed or God-directed. The old sinful nature will always strive against the new and spiritual one. Temptations will come, such as are common to all, but sin need not have dominion over one who walks, not after the flesh, but after the Spirit.

Our relationship to God is settled by the new birth, but our fellowship is dependent upon our yieldedness to Him. Our measure is the measure of the stature of the fullness of Christ. Progress is essential. Marking time is not enough. The soul that lives in carnality has reason to ask if the planting has been of the wheat of the Lord, or of the tares of Satan.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Love not the world, neither the things that are

in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (I John 2:15, 16). Does this mean that the Christian is not to have recreation or pleasure? No! Misleading is the theory that we should abandon play, diversion, or helpful amusement. Recreation may include all that is fine in art, music, sports, and literature, all that is untarnished by sin. Sin is never lawful. Pleasure must not be abused or become an idol. Anything in life that counts for more than Christ is an idol. The question is often asked, May a Christian smoke, drink, play cards, attend theater, or dance? The more vital question is, Will I let Christ run my life, or will I choose to run it myself? For if He is not Lord of all, then He is not Lord at all. If we are not for Him, then we are against Him. Guidance, knowledge, power, victory, love, joy, and peace are all the result of God's Spirit in human experience.

How does God guide His people? He guides them through prayer, by His Word, by providential circumstances, by the Holy Spirit, through comparison, by memory, and united testimony.

How may we have God's guidance? Accept the Lord Jesus as personal Saviour, and surrender to Him as Lord and Master. Realize your own inability to decide for yourself the way in which you should go. Desire to know God's will, and be willing to do it, whatever it may be. Expect that God will answer your prayer for guidance. Follow this guidance a step at a time. God's guidance is always clear and in accordance with His Word. We have His promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).

After having been born again, I recall leaving church one Sunday in a party of four. On the way home someone suggested a show. I was doubtful whether it was the right thing to do. Soon Satan had me wondering if I really belonged to God, or to him. As I was seeking the answer to my question, I was led to look up. A large sign along the boulevard loomed up in bold black letters. It said, "What we do speaks louder than what we say." This was my answer, and I knew definitely that I no longer cared to go.

Can you ask God to bless your activities? If you cannot, then you may assume that they are not pleasing in His sight. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right

hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). If your soul is permitted to respond to the attracting influence of the risen Lord, there will be many things which you will have no desire to do. Then without doubt you will see the desires of the world clearly separate from the things which are above.

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). When one is born again, ownership is transferred from the father of lies to the Father of light. As God's property, we are to shine as lights in the world. The price God paid for us was the precious blood of Jesus.

We are cautioned to abstain from all appearance of evil. In other words, if we stoop to lace our shoes in another's melon patch, we may be suspected of stealing melons, and though innocent, we may lose our good name and render negative our Christian testimony.

Let us not call sin an error, a mistake, or a weakness. Let us recognize it for what it is, and put it from us. Sin is never lawful. If we are living in sin, God cannot use us to His glory. He has provided for us a spotless life, which is the part of grace to provide, and which the guidance of the Holy Spirit makes possible.

Complaining is not a Christian virtue. Godliness with contentment is great gain, for God says, "My grace is sufficient for thee." God delights to dwell with the humble. What is humility, we ask? It is not servility; it is not self-absorption; it is not self-condemnation, nor even a native quality. It is the beauty of holiness; a product of the Word and Spirit of God.

The Christian life is one not always of seeing and feeling, but a walk of positive faith in the Word of God. We are not saved by serving, but we are saved to serve. The Christian should be honest, diligent, full of hope and joy, patient under trials, steadfast in prayer, a person of peace, meeting obligations, forgiving, and unconcerned with avenging wrong. His life should be a vital expression of love, a clear witness of truth, a devout example of obedience, and a reservoir of spiritual power. He is subject to governmental powers, required to pay taxes, to honor those in authority, and to pray for all rulers.

One striving for spiritual maturity and completeness will guard his tongue, that Satan shall not control his speech, remembering that the day is coming when there shall be an accounting for idle words.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

THE EARNEST DESIRE OF THE HOLY SPIRIT

The Greek text throws a flood of light upon James 4:5, "The Spirit that dwelleth in us lusteth to envy." "Dwelleth" is from *karoukizo* (*katoikizo*), which means to cause to dwell, to send or bring into an abode. The Father sent the Spirit to dwell in the believer's heart in answer to the prayer of the Son (John 14:16). The verb has in it the root of the Greek word for a home. Thus, the thought is not only that the Spirit has taken up a position in our hearts as a locality in which and from which to exercise His ministry, but He was sent to make His home in our hearts. The God-planned ideal is that the believer should be so yielded to the Holy Spirit, that He will find His residence in that person's heart a constant joy and a restful, satisfying experience.

The verb is in the aorist tense, which tense speaks of a once-for-all action. Thus, the coming of the Spirit to take up His residence in the believer's heart is a once-for-all event. It is never repeated. The preposition *kata* prefixed to the verb means down. It speaks of permanence. Thus the Spirit has taken up His permanent residence in the believer's heart.

"Lusteth" is from *ἐπιποθεῖ* (*epipothei*), which means to desire earnestly. What does the Spirit desire earnestly but to fully control the believer in order that He may perform His ministry in the saint, that of giving him victory over sin and of producing in him a Christlike life (Gal. 5:17, 22, 23). He has this earnest desire to the point of envy. Of what is He envious, but of the control which the evil nature may be permitted to have by the saint; envious with a divine envy, for He must control the saint if He is to discharge His responsibility, that of being the guardian of the believer's Christian experience (John 14:16).

Paul exhorts the believer, "Be filled with the Spirit" (Eph. 5:18). We read (Acts 13:52) that "the disciples were filled with joy and with the Holy Ghost." They were filled with joy in the sense that joy controlled them. They were filled with the Holy Ghost in the sense that He controlled them. *The Holy Spirit is not a substance to fill an empty receptacle, but a Person to control another person, the yielded believer.*

"Spirit" in Ephesians 5:18 is in the instrumental case, showing the means whereby the action in the verb is performed. Literally, we translate, "Be ye constantly being controlled by the Spirit." The way to be controlled by the Spirit is to desire Him to control us, and to trust the Lord Jesus for that ministry of the Spirit in our lives (John 7:37-39). The fuller translation of James 4:5 is, "The Spirit who has been caused to take up His permanent residence in us has an earnest desire to the point of envy."

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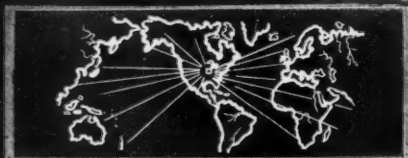
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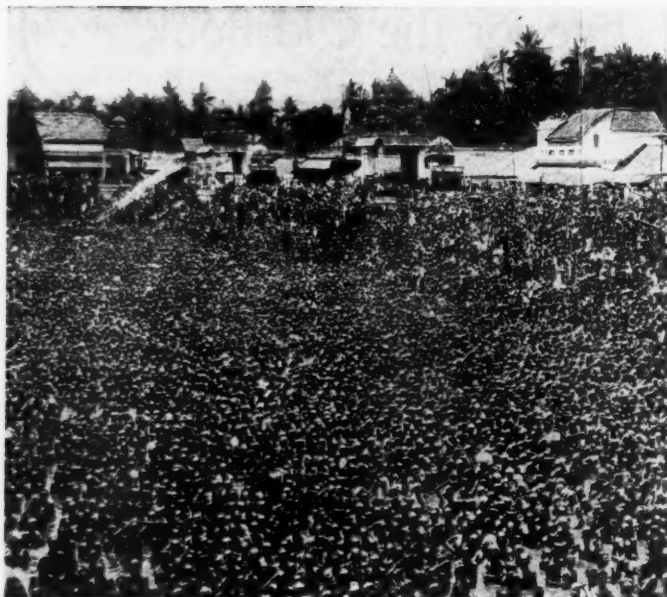
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★ William H. Hockman



A VERY COMMON SCENE IN INDIA

What do you make of this? It looks like a vast assembly on an immense parade ground. But it is not. These are bathers in a sacred body of water, seeking to wash away their sins by performing prescribed ceremonial ablutions. This multitude is representative of some 200,000,000 Hindus who walk in hopeless spiritual darkness. Alas, alas, if only they knew of the Lamb of God, who taketh away the sin of the world!

IN BUSINESS WITH THE LORD

YEARS ago I made God my partner, and to Him I owe the growth in my business," remarked Sr. Fernando Rodriguez, the moderator of the Presbyterian Synod of Mexico, to a friend a few weeks ago. This chance remark revealed the secret of the life of this man who has meant so much to the cause of Christ in Mexico. To be a "partner with God" in Christian work is not unusual, but to take God into business, to allow His principles to govern every business deal, to make one's business an evangelizing agency, is unusual—and yet that is exactly what this moderator of the Synod of Mexico has done for nineteen years.

"Them that honor me, I will honor," saith the Lord, and the life of Sr. Rodriguez is a working out of that promise. Nineteen years ago he came from Tampico to Mexico City, and in a very small way began a furniture business. In a country where it has always been customary to have a sliding scale of prices, he decided to have one price, and determined that the quality of his goods should be exactly as represented. This also was a departure from the time-honored custom, but if God was a partner every deal must be marked by absolute honesty, otherwise the business could not be a testimony to the Christian faith.

Many prophesied failure. A business simply could not be run on that basis! But it was not long before the people learned that one could buy with confidence at the "New Furniture Store," and it prospered. Today it is probably the largest furniture store in Mexico City, having a turnover of more than one million and a quarter pesos annually.

No Sham or Pretense

The dedication of this store to God is not just a pious phase. Two years ago, when Sr. Rodriguez completed his new six-story building the premises were dedicated to God in a religious service. All the employees, their families, and several hundred friends gathered in the new building for the impressive service. The unusualness of the act brought widespread comment. Last Christmas the store announced a special Christmas radio program. This program consisted of a number of well known hymns and a real gospel message by a Dr. Claudio Gutierrez Marin. Dr. Marin's message might be summed up in the words: "In the Christ of Bethlehem is found the only hope for a world away from God." So deep an impression was made by the service that *The Excelsior*, the largest daily paper in Mexico, carried the full text of Dr. Marin's message in the Sunday edition for December 28.

More than half of Sr. Rodriguez' fifty-four employees are active Christians, many of them having been won to Christ by him after they came into the business. Each week a Bible class is conducted in the store for the employees, with an average attendance of forty. Attendance is not compulsory at all, but most of the employees are there because of the spiritual help they obtain.

Spiritual Things First

Sr. Rodriguez' business is only a means to an end because his chief interest is Christian work, and he is never too busy to take part in anything which will further the cause of Christ. He has been active in Christian work since his conversion as a young man. For more than twenty-five years he has been an elder in the church, and for eighteen years has been superintendent of the Sunday school of Divino Salvador. Under his guiding hand the school has grown until now it has thirty-five classes under the care of well trained teachers, and the average attendance last year was 552. This does not include the Sunday schools of the five mission churches, but only those who gather in the central place of worship. More than half of the pupils bring their Bibles, and it is no uncommon sight to see a class in which practically everyone is following the lesson with Bible in hand. This emphasis which Sr. Rodriguez has placed on the use of the Bible is reflected in the report of the number of chapters read each week. For the year 1941, the average number of chapters read by the Sunday school was 2,329 each week.

In conversation a few days ago, I asked Sr. Rodriguez if he would mind telling me how much the "Senior Partner" got out of the business last year. He smiled and hesitated a moment, for he never likes to parade his gifts, and is very reticent about mentioning what he does. After a moment's hesitation he answered, "My gifts to the Lord were never less than 1,500 pesos a month during the past year." That would mean more than 18,000 pesos a year! Surely he has made God his partner in the business! —Norman W. Taylor.

ABANDONED CHURCH RESTORED

The ministry of the American Sunday School Union is a priceless spiritual asset to our rural communities. In the earlier days, when new communities were being settled, the Sunday School Union was one of the virile pioneering forces of righteousness and gospel testimony. But now a different picture faces us. It is not now a program of building new churches to keep up with the growth of new communities, but rather recovering lost ground and reopening closed

churches for the teaching and preaching of the Word of Life in communities where the light has almost faded out. From among a long list of deeply interesting reports recently published, the following may be taken as characteristic:

Referring to an enclosed picture of "one of more than 1,500 abandoned churches in the rural districts of Illinois," Superintendent J. R. Hastings, of the Lakes District writes: "Our missionary on the field found, in the community surrounding this fine old building, almost fifty children who were not attending Sunday school anywhere. Through hard work he was finally able to interest some of the tenant farmers in cleaning out the building, after which he organized a Sunday school. The record books found in the old box pulpit showed that seventy years ago a live Sunday school was being held each Sunday in the year, averaging from 80 to 150 in attendance. Instances of this nature may easily be duplicated all over the district."

In the Far West

J. J. Ray, of Oregon, has been used of God to open several abandoned churches on his field through the organization of union Sunday schools. He tells in the following words of two of these communities:

"More than fifty years ago a group of pioneers built a large church on a hill in Lane County. -For many seasons streams of blessings flowed from this community center. When I found it, it was like a broken cistern, with no water to quench the thirst of the visitor. The bell was silent in the belfry. The church had long since taken its place in the list of abandoned churches. After visiting everyone in the community I was successful in organizing a union Sunday school in the abandoned building. When the school began they had an enrollment of 20; a year later it had reached 69. The water of life once again is flowing freely from this house of God and God's garden is being watered through the channel of the organized Sunday school."

And Again

"In a small country town in Linn County a number of years ago, the Union missionary found three abandoned church buildings. Something had happened, similar to what has taken place in more than 10,000 other towns, villages, and country places over the United States. All three churches had closed their doors and discontinued.

"For the past twenty years a Sunday school has been maintained in this village, and the results have well demonstrated the efficiency of the American Sunday School Union plan of evangelizing the neglected rural districts. God's Word has been faithfully sown and souls are being saved.

"About a year ago I held a six-night gospel meeting in one of these abandoned buildings. The Spirit of God was present with His mighty convicting power working effectively in the hearts of the unsaved. On the closing night twenty-three persons came forward and con-

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APPEALS CONTINUE TO COME

In a letter recently received from a missionary in Palestine he spoke of his gratitude "for all the interest you had accorded us in our work for Hebrew Christians in Jaffa. I do trust we shall be able to look to you for your intercessory prayer in our behalf for a little time yet, for the need is great." "The work is going strongly in Jerusalem" writes another missionary, "we have large congregations including a number of Hebrew Christians. Pray for these Hebrew Christians."

An English missionary writes, "our Amieursula wants to become a school teacher and she is praying that 'The Lord Jesus will help her to go through school'—she is a Hebrew Christian refugee from Vienna."

From Stockholm comes word "we have been left absolutely alone to carry on the missionary work among the persecuted Hebrew Christians on the whole European Continent, and you understand that means a rather heavy burden to us."

Another missionary in England writes, "we shall too, greatly value your prayers for the refugees in our midst, and for the mission that the good work may continue without hindrance to the glory of God, and many a Jew may be brought to know Christ as the only Saviour."

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fessed the Lord Jesus as their Saviour. As I walked out the front door of the church that night a young man, about twenty-two years of age, took hold of my arm and said, 'I want to confess Christ as my Saviour.' Back to the church we went and got down on our knees before the open Bible. He soon found peace from the burden of sin."

A BEERLESS WEDDING

The first Christian wedding among the Nisamas, in Nigeria, was scheduled to be held in the afternoon. The missionary had just arrived. After he had unpacked, the native evangelist together with the bridegroom's friends came to him saying that all was not right. The bride's parents were not consenting to the marriage, though they had given consent before. It was felt that the evangelist and the missionary should cycle to the neighboring village to see the parents themselves.

Clash With Heathenism

What a reception they got! The leading evangelist and the bridegroom were called thieves and robbers who came and stole the girl during the night! The men of the bride's compound were wearing sheathed daggers. They did not make the proceedings at all picniclike. The pagan father admitted that the dowry had been paid; but the Christian bridegroom had said there was to be no beer. No beer? He could not consider his daughter being married unless the proceedings included a drunken beer feast!

The Christian group was saddened, but a prayer meeting was called to ask God to open the way for the wedding to take place. I wish you could have heard those prayers, together with petitions for an increase of faith.

The Sun Shines

Just before noon the next day, word came from the local chief: "Go ahead with the marriage. I give you authority. Everything is in order." Jubilation broke loose among the Christian young men. Someone made a dash for the big drum, so as to spread the news immediately to all, far and near.

A Christian couple to be married—and that without beer! This was really something new under the sun! A bit bashfully, but without hesitation, both parties declared their love for each other, and promised to fulfill the marriage obligation, come weal or woe. To the prayer asking God's blessing upon the union, hearty "Amen's" could be heard. Next came the wedding procession, when the bride was taken to her husband's home to the accompaniment of the drum and the singing of gospel hymns and songs. The voice of the singers could be heard until the home was reached.—*The Sudan Witness*.

A CORRECTION

In the February issue we carried an article, "Japan in Divine Prophecy?" In it we quoted from a book by Bishop Nakada, which we said had been published by the Oriental Missionary Society. We are now informed that the book was rather published by the Oriental Missionary Society, Japan Holiness Church.

The Social Message of the Apostle Paul

by Holmes Rolston, D.D.

James Sprunt Lectures at Union Theological
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CHEERING NEWS FROM ETHIOPIA

Although all missionaries were expelled from the country with the incoming of the Italians, frequent reports have reached us concerning some remarkable spiritual movements that have been carried on despite Italian or Roman Catholic opposition. The most recent word comes from Mr. Davison, who is at present in Addis Ababa in military service. He writes:

"There is external evidence of a very real movement of the Spirit in the Kambatta Province. During the Italian occupation, although there was violent opposition to any non-Catholic worship, the native believers built three churches entirely with their own funds and labor. Since the Italian evacuation seven more churches have been added. These ten churches are widely scattered over the province, and each of them urgently wants and needs a resident native pastor. Shiguti and Sabiru, the leading Christians through whom most of this evangelization has been done, tell how interest and attendance booms when they are present, but lags when they pass on to the next place. They would like to be everywhere at the same time. They report, also, that ten old men have believed at a distant village on the border of Walamo, where the Kambatta and Walamo used to be always fighting. Now they gather peacefully to worship together. Their surrender to Christ is quite recent, and they have not yet built a church to meet in.

"From Walamo these same two Kambatta boys bring a more thrilling story. They say it took them fifteen days to see all the churches and all the Christian work that is going on there. They report sixty-seven churches in all—some holding more than a hundred people and needing from five to seven lanterns to light them at night. They say that whereas once it was hard to find any believers, it is now hard to find any unbe-

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lievers. Although from a once hostile tribe, they say the friendliness and hospitality of the Walamos was really embarrassing. Shiguti says that while he is up here in Addis Ababa, his mule is being fed and kept in Walamo 'for the gospel's sake.' People are coming from Marakko (another very hostile tribe) and from Gofa to learn of spiritual things from the leader of the Walamo work. These visitors stay from ten to fifteen days sometimes, and then return with hearts aglow."

HEAVENLY GLORY IN A CRUDE SETTING

We have just attended a native conference. After we had set up our beds, we went visiting, first calling at the teacher's home. This was a one-room structure about eight by sixteen feet. One end was almost filled by a rudely built rice bin. In front of this a woman knelt, busily grinding the rice into flour between two stones. Rapidly the shadows lengthened outside, and before long the room was quite dark, the only light coming from two small fires under pots of food. When the smoke became almost unbearable, we decided to visit another house. Can you imagine our surprise at finding the hut already well occupied by a young calf, two sheep, and a goat, while a couple of setting hens kept up a constant disturbance at one end of the house. We did not linger long there, as four large cows and several more goats seemed eager to get inside where they were accustomed to spend the night. It is not an uncommon thing for a whole family and all their cattle to sleep crowded into one small room. Finally we returned to the teacher's house and decided to brave the smoke, as it would be a protection from the mosquitoes.

The next day the conference began. As we sat there looking out over the assembly, how our hearts rejoiced as we realized we were all one in Christ Jesus,

that we all had the same heavenly Father. The wife of one of the outschool teachers brought a wonderful testimony. Her baby had died three days before this gathering. She said that her joy in the Lord far surpassed her present sorrow, and that having her little one with the Lord was just one more tie binding her to heaven. Friends of this woman said they found her singing and reading her Bible when they called soon after the baby's death, in place of the usual wailing. What a testimony this is to God's transforming power!—Hamilton V. Morrow, in *Inland Africa*.



How a Young Lawyer Found Christ

(Continued from page 577)

Did you not promise to give your heart to God? And what are you trying to do? Are you endeavoring to work out a righteousness of your own?" Then the voice continued, "Will you accept it today?"

To this question Finney tells us that he replied, "Yes, I will accept it today or die in the attempt."

He then turned aside to a wooded patch to pray, and while praying, the following passage of Scripture came to his mind with a flood of light: "Ye shall go and pray unto me, and I will hearken unto you. Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

"I instantly seized hold of this with my heart," says Finney. "I continued to pray . . . and I recollect saying with great emphasis, 'If I am ever converted, I will preach the gospel.'"

Assurance, however, did not come while in the woods, but later in the day as Finney prayed in his office he had an almost Pauline experience of conversion, when he saw in a vision the Lord Jesus Christ face to face. Along with his conversion, he received a mighty infilling of the Holy Spirit.

Just after this experience, a member of the church came to see Finney, and found him weeping loudly. Being puzzled he asked, "Mr. Finney, what ails you? . . . Are you sick?"

Regaining his composure somewhat, Finney replied, "No, I am so happy that I cannot live."

The next day the news of Finney's conversion spread through the village like wildfire. Although no service had been announced, a large congregation gathered at the church that evening. Finney gave his testimony, and a spirit of revival broke out, the first of many similar and even greater revivals that were to break out as the result of this lawyer's witnessing, and the precursor of a great revival movement.

In this year, when we celebrate the sesquicentennial of the birth of Charles G. Finney, let us pray that God may raise up another Finney, or several of them, to minister to our needy generation.

AN EYE WITNESS REPORT ON SOUTH AMERICA

The Hebrew Christian Alliance of America received a definite and unmistakable Gospel call to evangelize the Jews in this vast promising continent.

When Jesus looked on the multitudes he had compassion on them. "In the City of Montevideo, Uruguay, as well as in the City of Buenos Aires, Argentina, I saw the teeming hundreds of thousands of Jews wandering in spiritual darkness like sheep without a shepherd." —Rev. Morris Zeidman.

The Hebrew Christian Alliance of America had compassion and we established, in faith, one mission in Montevideo, Uruguay, with its 50,000 Jews, and another mission in Buenos Aires with almost three quarters of a million Jews. In addition, our missionaries visit the Jewish colonies in the surrounding provinces.

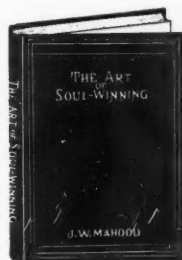
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This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY, which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

"THAT WAS YESTERDAY"

ONCE upon a time the eminent Dr. Samuel Fallows returned to his home from a very stormy session of his church board. It had been the most disappointing meeting he was ever in. Coming into his drawing room he dropped down into a great chair utterly disconsolate.

His good wife, with a true woman's instinctive solicitude, made every effort to comfort him, but to no avail. He finally retired apparently whipped.

The next morning Mrs. Fallows arose early, slipped down the hall, expecting to enter her husband's room to insist that he stay in bed while she prepared to serve his breakfast in his room. Before she reached his door, to her great surprise she heard Dr. Fallows' "exerciser" squeaking. She opened the door cautiously, and there was the eminent divine gaily going through his regular morning

gymnastics, humming a hymn at the same time.

"Why Samuel!" exclaimed Mrs. Fallows, greatly surprised.

"Why what?" retorted Dr. Fallows.

Mrs. Fallows hesitated, for lack of words. "Well," she said finally, "what about that terrible meeting last night, and all the trouble you were in when you came home last night?"

"Oh," answered the great minister without missing a stroke on his exerciser, "that was yesterday."

Sometimes we let our yesterdays steal our todays. A poet has said, "The first red of the morning is our promise that we shall all begin again; the first breath of the morning is our hope of a new today." No matter how bad the day yesterday, today is today. It has twenty-four hours of opportunity in it.—Selected.

IS COLLEGE WORTH WHILE?

Dr. Henry H. Sweets has compiled an interesting book entitled, *Source Book on Christian Education*. In it he quotes William DeWitt Hyde, of Bowdoin: "To be at home in all lands and all ages; to

count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the key of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—this is the offer of the college for the best four years of your life."

AN INDICTMENT OF NON-CHRISTIAN COLLEGE TRAINING

An undergraduate writes to the president of one of our great universities:

"You, sir, have been brought up from your earliest childhood in an atmosphere of traditional Christianity . . . Nearly every Sunday you went to church, and there you heard and believed sermons which postulated the divinity of Christ, the eternal principles of right and wrong, the existence of the human soul, a personal God, and a life after death . . . During your youth you were taught to think that man is superior to animals, that he is a free agent capable of choosing between good and evil.

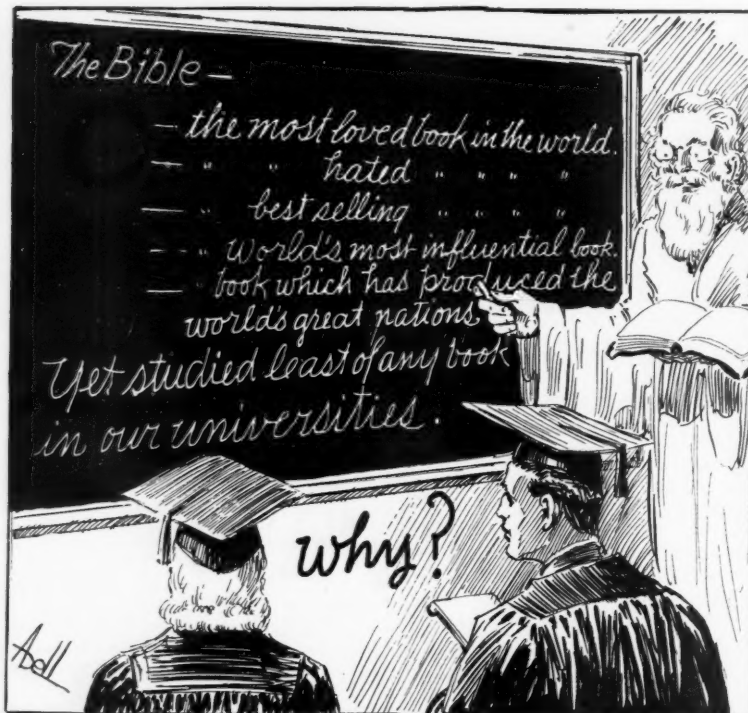
"But what about us, the youth of America?

"In the modern college it is probably fair to say that Christianity has progressively lost its grip on young minds . . . When our elders refer to eternal verities, absolutist ethics, we are likely to recall the lesson your instructors in sociology have driven home . . . that morals are relative to time and place . . . that there can be no such thing as sin . . . that religions are the product of myth and superstition . . . that there is no such thing as the soul.

"Turning to political systems, you learned that man is distinct from the animals, and yet our biology courses now conceive of man merely as one species of mammal . . . We learned that men have always falsely pictured their own particular little tribe as God's anointed . . . We do not know whether to praise or curse the current flag waving, and a belief that the American system is much better than any other.

"What reason is there, in the light of present knowledge, for continuing to accept any form of Christianity? . . . Was not Jesus of Nazareth an ordinary human whose naive outpourings reveal a sad ignorance of politics and economics?

A QUESTION FOR COLLEGE GRADUATES



★ ★ ★

What can we do about it?

... If sin is non-existent why should we cultivate any restraints? ... If there is no natural law in the universe how do you justify those inalienable rights which the Declaration of Independence asserts men to possess?"—Reprinted in *Ladies' Home Journal*.

THE CHALLENGE OF THE EMPTY CHURCH

The empty church spells a tremendous waste. There is the waste of light, heat, janitor service, the preacher's effort, etc., etc. Any business house that would see one-half or more of its effort going to waste, would do something about it. In fact, no business house could continue its existence if one-half of its effort would go to waste. It would either be compelled to reduce its staff or its plant or its overhead, or make a heroic effort to increase its business.

Neither can a church afford to waste its man power or its money power without making a strenuous effort to improve conditions. First and foremost among these efforts must be the personal evangelization work both by the pastor and by the members of the church.—*American Lutheran*.

NAZI "FIRST COMMUNION"

The "First Communion" was held Easter in the new Nazi church, with ceremonies throughout the Reich. More than 100,000 German youths who have just reached the age of 14 years, took part. Sermons were based on Adolf Hitler's *Mein Kampf*. Each participant received a Nazi hymn and Hitler's picture.

The idea of this communion (which henceforth will take place every year around Easter at the time when the church communions are usually celebrated) is to incorporate each new generation officially into the party community. . . . The church communion, party people say, no longer possesses "that inner spiritual force," therefore it is doomed to be crowded out by the new life of new times.—*Bulletin*.

FIVE THINGS CHRISTIAN COLLEGES NEED

1. They need the understanding, sympathy, and confidence of the Church. They are the Church at work in the field of education. They should be held in the constant thought and prayer of Christian people.

2. These schools need also the more adequate financial support of the Church. This is increasingly their need. It is harder and harder for Christian colleges to get the funds they need both for capital expenditures, for endowment, and for annual maintenance. Unless the Church adequately supports its colleges, whatever the sacrifice that may be required, they will be forced to the wall.

3. The Church owes it to its schools and colleges to send up to them a stream of young lives, clean and true, adequately trained in the home and the home

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MINISTERS' CONFERENCE July 20-July 30

Director: Rev. J. O. A. Luckman, Dr. Will H. Houghton, John H. Cable, Carl Armerding, Roy A. Laurin, M. A. Darroch.

GENERAL CONFERENCE July 31-Aug. 16

Director: Dr. Harry A. Ironside, William Ward Ayer, Wilbur M. Smith, Northcote Deck, E. Schuyler English, George Edstrom, Howard Hermansen, Erling C. Olsen, Mrs. Hilma Johnson Porritt, Soloist.

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church, with the right cultural background. The Church may not demand of its schools that the schools make up for its delinquency and the failure of home training and culture.

4. The Church must have an open door for the return of the product of the college. It must keep its touch with its youth when away from home and have a welcome and a work for them when they come back.

5. Lastly, we all need to recognize that the Christian body is one, functioning now in the home, now in the local congregation, now in the community, and now in the school.—*Christian Observer*.

CHURCH SIGNS

New England is exceptionally fortunate in regard to signs. As one goes about he will see swinging signs calling attention to some historic place of interest, or some old stage coach house, or even a public library or a hospital. They are swinging boards, usually a little greater in height than in width, and suspended from two timbers shaped like an inverted L. They have gracefully curved tops and bottoms, and often a turned spindle down each side. Upon them, in the most delightful Georgian lettering, is the inscription. In contrast, most church signs are battered looking things. One will see faded paint, hardly legible perhaps, with the name of the present pastor in fresh paint, because it is painted over the name of his

predecessor. Again, it might be a sign with movable letters, badly faded because of neglect. Sometimes it is a metal highway marker that has been allowed to weather badly.—*American Lutheran*.

P.S. How does your church sign look?

FINNEY'S FIRST MEETINGS

Charles G. Finney, whose sesquicentennial is to be observed in Chicago, June 21-28, held his first regular evangelistic meetings in 1824, at Evans Mills, Oneida County, New York. For two or three weeks there were no decisions, but Finney faithfully pressed his work, sponsored by a Woman's Home Missionary Society. Finally Finney told the people he would preach to them no longer, unless they received the gospel. He asked those who would accept the Saviour to rise, while the others should remain seated. Nobody stood. "You have rejected Christ and His gospel," Finney told them. "You may remember as long as you live, that you have publicly committed yourselves against the Saviour." The congregation was angered, and rose to leave. Finney announced he would speak one more time, the following night.

The house was packed. Finney took for granted that the people were committed against the Lord, and preached a powerful sermon. He asked no reversal of former decisions, but left them to the Holy Spirit. That night scores attempted to reach him, but he could not be found. The revival which followed

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was mighty. Almost every one was converted, including hardened atheists.—*Bulletin.*

CAN'T SLEEP? PRAY!

They all tell you to get eight hours of sleep. You cannot all take that advice. Some of you are not well enough, some of you are not young enough. People who are ill, and many a person in the best of health too, especially those beyond fifty or so, are unable to sleep so long at night. What shall be done with these hours? Universal custom gives them to you for your personal use, but Mother Nature, for reasons she may not explain, hands them back to you empty of sleep. To use these dark hours for work is wearing, to use them trying to go to sleep is maddening. What is to be done with them?

There is an answer, long happily tried. Invalids and aging people need not feel that there is nothing they can do in a busy world. Why not make these God's hours? Not that God shall have only the unusable leftovers of time, not that at all. But if beyond the usual sixteen hours for all life's waking activities, another hour or more be given you, what better use can you make of this unexpected gift than to dedicate that time to God?

In younger or in stronger days you always knew you ought to pray more, you wanted to pray more. But time pressed,

the duties you could not avoid were too many; if you could spend half an hour in worship every day it was only with difficulty. To secure even the needed quiet for prayer was next to impossible. Now it is different. In the small black hours, when no telephone will ring, no child, no employee nor employer make demands on you, you can turn your mind and heart to God. Here is time for opening your heart to God's promises, for laying the heart bare before Him, for meditating on His great and gracious ways. Now is the time for bringing to Him in prayer friends near and far, your church, your nation, souls innumerable. You can join the great fellowship of those who worship by night. You can sing with truth—

*"Star of our hope, thy softened light
Cheers the long watches of the night."*

You will know what David knew—

*"When I remember Thee in bed, and
muse on Thee by night,
My soul clings close to Thee, Thy right
hand holds me fast;
For Thou hast been my help,
And shadowed by Thy wings I sing Thy
praise."*

—Presbyterian of the South.

God may keep thee waiting, but He will ever be mindful of His covenant, and will appear to fulfill His inviolable Word.
—F. B. Meyer.

— 1942 —

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THE OLD COLORED PREACHER EXPLAINS

We're reminded of the old colored preacher. He was exhorting his congregation on contributions to the church.

He was interrupted by a deacon, who rose and said: "Pahson, you done told us dat salvation am free—as free as the aih we breathe and as free as the watah in the rivahs. If dat am true, how come you always askin' for money?"

The old Negro adjusted his specks and solemnly said: "Brothah Jones, you am right. Religion am free; salvation am free—like the aih am free and the watah am free; *but if you wants watah in youah kitchen you gotta have pipes, and somebody has got to pay for the plumbin'.*"—Reprinted in *Earnest Worker*.

RELIGION DIVORCED FROM ETHICS

In ancient Greece and Rome religion and ethics were two distinct and separate things. The priests attended to the one and the philosophers to the other; there was no necessary connection between them. What did it matter to the gods how a man lived? Enough for them that he offered sacrifice; his private life was no business of theirs. The popular conception might have been expressed in the words: "*Religion is religion, and morals are morals,*" just as some Americans say: "*Religion is religion, and business is business,*" two separate things. The beliefs of pagan Africa are very similar; religion is a matter of offering sacrifices, performing ceremonies, and observing taboos; what we call moral conduct has little or nothing to do with it. Stealing, adultery, and other wrongdoing are not regarded as sins against the gods or spirits, but merely as social offenses against one's neighbors. A man's standing with his god is not thought to be impaired by the fact that he practices immorality or dishonesty, though such things may involve him in trouble with his fellow men.—F. Deaville Wilker.

SIMPLICITY OF FAITH

An elderly woman was starting on a railroad journey from a terminal out of which many trains move, although in different directions. Not having traveled much on the trains, she got confused. Afraid that she was on the wrong train, she showed her ticket to somebody in the seat immediately in front of her and said, "I want to go to Bay City, Michigan. Is this the right train?" "Yes, madam." Still, she was not quite at ease, for she thought that perhaps this fellow passenger might have got into the wrong train too; so she stepped across the aisle of the car, and showed her ticket to another person, and was again told, "Yes, madam, this is the right train." But the woman was a little uncertain still. In a few moments a man came in with the conductor's insignia on his cap; she beckoned to him, and said, "I want to go to Bay City; is this the right train?" "Yes, madam, this is the right train." And now she settled back in her seat, and was asleep before the train pulled out! *This illustrates the simplicity of taking God at His word. She did nothing but just receive the testimony of that conductor. That is all; but that is faith.*—Arthur T. Pierson.

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business, and would offer all his tools for sale to whoever would pay the price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn and priced higher than any of the rest.

Someone asked the devil what it was. "That's discouragement," was the reply. "Well, why do you price it so high?" "Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside, I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It need hardly be added that the devil's price for discouragement was so high that it was never sold. He still owns it, and is still using it.—The Threefold Cord.

SEVEN BEATITUDES IN REVELATION

Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14.

THE INDUCTIVE SENSE

God has given us fine and subtle senses which pertain to the sphere of the unseen: reason, which separates between truth and falsehood; conscience, which detects the right and the wrong; sensibility, which discriminates between the attractive and the impulsive. He has given us these more delicate senses, whereby to detect truth, right, beauty, and to communicate with the invisible and eternal. Columbus discovered the new world before he saw it. By the testimony of ancient writings, by a broad and clear induction from many facts, by the observations of other navigators, by the calculations of his own science, he had the evidence before him of a continent not seen as yet by European eyes. *And so it is possible by experiment to know whom we have believed, and what we hold as true.*—Arthur T. Pierson, in *The Divine Enterprise of Missions*.

WHEN TO STRAIGHTEN THE TANGLES

A blind man sat weaving; but as he wove, he tangled his thread, though slightly at first.

"John," his kind wife said, "you are tangling your thread. Let me straighten it for you before it goes so badly wrong."

The blind man worked on, and the wife again said, "You are getting it worse and worse. If you will let me have it only a little while, I will straighten it for you."

But the blind man worked on without even answering her. She waited a while, watching the tangle get worse and worse.

Knowing full well that he could never undo it and that her hands would have to undo every knot, she ventured again, "John, it will take much work to straighten your thread again; will you not let me fix it before it becomes any worse?"

Yet the blind man never turned nor answered.

Finally, he could go no further, for the work was hopelessly tangled. Then turning to his patient wife, he said, "Here, you may fix this, for I have found a tangle."

She then spent much of her precious time making right what could have been remedied in a few minutes if he had but heeded her kind admonition.

Some who have good eyes are blindly weaving the web of life, and tangles are being made. Because they fail to heed the first little admonition they go on tangling the thread, heeding not the kindly words that come from those who are interested in their souls. But when the tangles are so great and they can no longer hide them, then they seek help.—Reprinted from *The Wesleyan Methodist*.

Sentence Me!

(Continued from page 578)

*"Untaught in youth my life to tame,
The springs of life were poisoned."*

When former President Coolidge's son was working on a farm during the hot summer time, it is reported that a companion said to him, "If my father were President of the United States, I wouldn't be doing this kind of work. I would be having a good time." Young Coolidge was silent for a moment, and then replied, "You don't know, my father."

We let our children dally too long in the nursery. As a consequence, the world is populated by a herd of Peter Pans, who never grow up and don't want to. History tells us that Queen Elizabeth at fifteen years of age was not only able to express her decided opinions in excellent Latin, but she was fighting for her life against the most astute enemies in her sister's court. Much of the twaddle of the psychologists on behaviorism has been discredited, but they held the stage long enough to do more harm to the rising generation than the old woodshed with the hairbrush or the razor strap. Thomas Carlyle never held it against his strict father when upon his sire's death he wrote respecting him: "From yon grave, in the churchyard, you still speak and bid me play the man. That will I try to do."

Many a father fails in his important role because he does not reinforce his counsel and teaching by his example. The first requisite of a father is to provide an example of such nobility that his children can safely follow him. Some years ago, Daniel J. O'Brien was San Francisco's chief of police. Through many years he studied the boy problem. Very positively he declared that the remedy of the juvenile criminal lay in setting the right example. To quote: "Those of us who try to train the boy must practice what we preach. The father—and the mother too—should live the kind of lives they want the boy to follow."

Supreme Court Justice James Cropsey, speaking in Brooklyn, N.Y., before a large men's conference, after expressing the importance of the Sunday school in training boys and girls toward good citizenship, said: "Boys are not in Sunday school because you fathers are not there." And isn't it often true that we hear the reason for non-attendance at Bible school, "I am too big to go"?

The record says that the parents of Jesus went to Jerusalem. It does not say that the mother of Jesus went to the Temple and took the boy with her. Nor does it say that they sent their boy to the Temple while they stayed at home. Both parents were there, and the lad was with them.

Fathers are often guilty because they fail to give a real place to Christ in their own lives. Faith in Christ is the backbone of substantial and virile manhood. When Paul wrote to Timothy, he mentioned the faith of Timothy's mother and grandmother, but omitted entirely the father and the grandfather. The thought is that they were pagans.

A father's omission of spiritual things in his program of life creates one of the saddest gaps in the home, in the church, and in the nation.

Dr. Newell Dwight Hillis told of a funeral he conducted in a mansion in New York. The owner of the house, who was nearly seventy years old, stood by the coffin of his daughter, talking to an old friend. He said, "Fred, there is nothing in the worldly life. You and I have been living for a good time and success. We have tried to get everything we could during the week. We have played poker on Saturday nights, and spent Sundays in our automobiles. We have put the club and the bank first. My son has disgraced me with his shameless marriage, and now my daughter is dead. I tell you, Fred, there is only one place to bring up a family, and that is the church. There is only one way to use Sunday for children, and that is to take them to church. With money, wine, poker, and pleasure all day Sunday, my family has been ruined. People don't know what the result will be till it comes, but I know." His testimony could be duplicated repeatedly by worldly-minded men and women of many a city and village.



The Great White Throne

(Continued from page 584)

He loved. He was maltreated and cruelly crowned with thorns by the soldiers, who spat in His lovely face and mocked and smote Him. He was led up Calvary's heights and nailed to the accursed tree. There suspended on a cross, He suffered the agonies of hell for you and me. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He died in your place. He died for you. He was sinless, the spotless Lamb of God, but He took upon Himself your sin and mine. He paid the price. He suffered the penalty. A holy God looked down on Calvary and turned His face away from our sins and from the Saviour who in love died in our place and bore our sins in His own body on the tree. As the blackness of earth and the blackness of eternity settled in over His agonized, suffering soul, He cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

My friend, God has acted. God has done all that needs to be done, or that can be done. Now you must act! Now you must confess yourself a sinner and receive Christ as your Saviour and Lord—or be lost forever! God has loved you. The Lord Jesus Christ has poured out His precious blood to save you. The Holy Spirit has brought the message of salvation to your heart. Now you must act—you must decide! There isn't much you can do about it, but you can ask God for mercy and forgiveness of sins. You can come to Him just as you are and where you are. He is waiting to bless you, to hear your repentant cry. For "whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).



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THE OUT RESURRECTION

W.A., Kokomo, Ind.

Questions: (1) What is meant by the "out resurrection"? (2) Will you also explain Daniel 12:1, 2?

Answers: (1) The out resurrection is the resurrection from among the dead. It includes the Church of Jesus Christ in which are saved Jews. (2) The time referred to is "the time of the end" (Dan. 11:40). The person here mentioned (Dan. 11:40-45) probably is the Antichrist, typified by Antiochus Epiphanes. "At that time," Michael will come to the help of the Jews. Since the "time of trouble" here mentioned will be the greatest ever, it is thought to refer to the Great Tribulation (Matt. 24:21). Not only will that time be one of trouble, but it will also be the time of deliverance for those Israelites whose names are found written in the book. Also, and particularly, it will be a resurrection time—some will "awake to everlasting life" while others of the nation will awake "to shame and everlasting contempt." The saved remnant of Israel, mentioned in Revelation (4:9, 10), is not the remnant "according to the election of grace" (Rom. 11:5). This spared remnant of Israel is mentioned in Isaiah 10:20, 21. They are not a part of the Church. They who at that time are resurrected will receive their glorified bodies, and will live and reign with Christ over the earth, but not as a part of the Church. Hence they will have no share in the rapture (I Thess. 4:17).

THE SINLESS ONE

J.T.J., Sagamore, Pa.

Question: Since we all inherit sinful human nature from our parents, did not Jesus likewise inherit a sinful nature from His mother?

Dr. Stroh, author of this page, whose satisfactory Scriptural replies you have appreciated, answers more than 500 similar questions in his book

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Answer: At first thought it might seem so, but consider the message of the angel to Mary referring to her child as "that holy thing which shall be born unto thee." Although born of a human mother, and hence called the Son of Man, He was also truly "the Son of God" (Luke 1:35). Recall, too, the challenge of Jesus to His enemies: "Which of you convicteth me of sin?" (John 8:46). While true that Jesus Christ was made "in the likeness of sinful flesh" (Rom. 8:3), yet the Bible clearly teaches that He was sinless. (See II Cor. 5:21; Heb. 4:15; I Pet. 2:22; I John 3:5).

What Then?

By David F. Nygren

"Explain these things," I'm often told
By people who are somewhat bold;
They ask me questions from the Word;
Ofttimes the questions are absurd.
When mysteries I would unveil,
I find quite often that I fail;
And failing, what is to be done?
One last resort and only one:
Admit my ignorance. But wait!
I often stop and meditate—

E'en though I fail to satisfy
The ones who ask the when and why,
Yes, fail to satisfy myself,
And place the questions on the shelf,
What then?—the questions stare—what then?

Ah, then I read the Book again,
And find so much I understand—
A world of things at my command—
That I thank God for "shallows," too,
Where, venturing, even I get through!
Yes, there are truths beyond my ken;
But those I master say, "Amen!"
And so I trust God for the rest,
And find my soul is richly blest!

As for the ones I fail to aid,
Let this brief message be relayed:
To do His will facilitates
The knowing—so the Bible states.*

*John 7:17

ASCENSION AND RETURN OF CHRIST

J.M., Newark, Ill.

Question: Did Jesus ascend to heaven once, or even more times, prior to His visible ascension? And will He come again to this earth?

Answer: Jesus appeared to His disciples at various times after His resurrection during a period of forty days (Acts 1:3). Hence it is not impossible that He ascended to His Father several times, or even to have been with the

Father most of the time. The texts you give (John 20:17, 27) appear to teach this. But there was only one visible ascension (Acts 1:9). The testimony of the two angels was that the same Jesus who was seen by the disciples to go into heaven would come again in like manner as He was seen to go. The best informed Christians are thus looking for Him to appear the second time; that is, literally and visibly according to the testimony of the angels (Acts 1:10, 11).

A DIFFERENCE

M.T., Chicago, Ill.

Questions: (1) What is the difference between the Assemblies of God? (2) What is the Christian and Missionary Alliance?

Answers: (1) The Assemblies of God are holiness bodies. There are eleven denominations, not all of which have the same form of church government, some holding to the Episcopalian and others to the Presbyterian forms of government. All stress the doctrine of entire sanctification, but differ as to other doctrines. There are also eight colored holiness bodies. (2) The Christian and Missionary Alliance was originated by a Presbyterian minister, Dr. A. B. Simpson. It is made up of members in various denominations. Its chief objective is to preach the gospel in all the world and thus to hasten the return of our Lord. It is not a distinct denomination, but has "branches" in many local churches. Being undenominational it has not a distinctive creed, but stresses entire sanctification.

COMPLAINERS SILENCED

R.S., East Moline, Ill.

Question: What is the teaching of Matthew 20:1-16?

Answer: This parable concerns service in the kingdom of heaven, or in the kingdom in its present form. They who had labored all the day complained that they received no more wages than they who had worked only the last hour of the day, forgetting for the moment that they received the full amount of pay agreed upon (v.2). "No man hath hired us" (vv. 6, 7). This appeared to the owner of the vineyard a sufficient reason for their not being busy. The question of salvation is not in this parable. The question is merely one of payment for service. Those first hired received the usual day's hire for their service. Those hired later in the day received what the owner of the vineyard considered right (vv. 4, 7). There was no just ground for

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A PROPOSED SOLUTION

E.M.B., Bournemouth, Eng.

Anstey, in his book on the *Romance of Chronology*, attempts to reconcile the seeming discrepancy between I Kings 6:1 and Acts 13:17-20 by summing up the seven periods of subjugation to foreign nations (equaling 114 years), then subtracting this sum from 594 years, leaving 480 years. This is too exact to be correct, ignores the estimates of the inspired writers, and especially Acts 13:19, which is wholly without mention of any specified duration. We are still inclined to the interpretation given in the *Jamieson, Faussett, and Brown Commentary* (Vol. VI).

THE SON OF GOD

W.M.C., Twentynine Palms, Calif.

Question: Does the title "Son of God" really mean God (John 10:33, 36)?

Answer: Since we believe that the Trinity is composed of Father, Son, and Holy Spirit, the Son is as truly God as either the Father or the Holy Spirit. Not merely did Christ claim to be the Son of God, but He proved His deity by doing the works of His Father. Hence He could truthfully claim that the Father was in Him and He was in the Father. The evidence was the miracles (v. 41).

AIRPLANES

E.L., Milwaukee, Wis.

Questions: (1) Are airplanes prophesied anywhere in the Bible? (2) Has it been proved that a whale can swallow a man? (3) In the resurrection do we arise in our physical bodies?

Answers: (1) The only reference which might possibly suggest them is

June, 1942

Isaiah 60:8. Their flying in group formation suggests a cloud in the distance. It so happens, also, that airplane flyers are sometimes referred to as birdmen. (2) The language in Jonah (1:17) is that the Lord prepared a "great fish to swallow up Jonah." He could do so, could He not? I have read, however, that certain kinds of whales have swallowed men, who later have been taken out alive. (3) The bodies which are raised are glorified bodies, "made like unto his own glorious body" (I Cor. 15:35-44).

LEAD US NOT

A.C.B., Campbell, Calif.

Question: What is the meaning of the petition, "Lead us not into temptation" (Matt. 6:13)?

Answer: "Bring us not into temptation" is the negative, while "but deliver us from evil" (or the "evil one") is the positive. In this connection, we recall the experience of the apostle Peter, at the time of the trial of our Lord. Peter apparently was in the place which was voluntarily chosen by him, but under circumstances which led him to the base denial of his Lord. Our Lord exhorted His disciples against this very danger: "Watch and pray that ye enter not into temptation." Thus we cannot blame God for what may be the result of our own disobedience, but rather do we need to pray for His help against every appearance of evil, instead of blaming Him for our own overconfidence. Best steer clear of evil entirely; and in this we need God's help.

FUNERAL OF A SUICIDE

H.A.B., Herman, Mo.

Questions: A young man of twenty, who had been active in Sunday school work, committed suicide. The church board, with the minister, would not permit the corpse to be brought into church, as was customary. (1) Did they do right? (2) Is suicide such a great sin?

Answers: (1) We believe they as church officials acted within their rights. (2) Suicide, unless the individual is insane, is the willful taking of one's own life, or self-murder. Not so heinous as the willful premeditated taking of the life of another, but suicide is a sin. Furthermore, mere activity in the work of the Sunday school is not positive proof of being a Christian.

ESAU'S REPENTANCE

B.F., San Marcos, Tex.

Question: Since the desire for repentance is divinely implanted, why was Esau rejected when he seemingly was so earnest about it (Heb. 12:17)?

Answer: The repentance sought by Esau was a change of heart in his father. Esau had sold his birthright, which he later regretted. He greatly desired the blessing of his father, which was his right as the firstborn; but since he so hastily sold it to his brother, he showed himself a "profane" person. This fact his father realized, and hence Esau found "no place of repentance" in his father, who rejected Esau, being unmoved by his tears.

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June 14

SUNDAY: THE RISEN CHRIST AND HIS DISCIPLES

Luke 24:33-48

Golden Text: *Ye are witnesses of these things.*—Luke 24:48.

THE GLORY and gladness of the resurrection morning drove back the darkness of the tomb and replaced the disciples' sadness with holy gladness. God's message to His people is one of assurance and hope. The night may be dark, but the dawn will surely come.

Two of Jesus' disciples had been walking sadly along the road to Emmaus when suddenly a stranger was with them, telling them what the Scriptures taught about the Christ—His sufferings and His glory. Their hearts burned strangely within them (Luke 24:32), but they did not recognize Him until He broke the bread of their evening meal—and then He was gone.

But now they had a joyous message which sent them hurrying back to Jerusalem to the eleven who had gathered behind locked doors to discuss the reports which had also come to them of His resurrection. And suddenly—

I. "Jesus Himself Stood in the Midst" (vv. 33-43).

What a blessed and conclusive confirmation of their report. He, their beloved Lord and Master, stood there before them, alive and speaking His tender message of "Peace."

The disciples, however, were bewildered and slow to believe. Observe how kind and patient He was with these frightened and unbelieving men. And note what a splendid testimony it is to the truth of the resurrection that they who knew Him best expected proof before they believed.

Before we condemn them for lack of faith let us ask ourselves if we would have done better, and let us be thankful that their hesitation made assurance doubly sure. He was really there—alive. Partaking of food (which He did not need), and giving them opportunity to touch His body, He demonstrated the reality of the resurrection.

He next gave them a sure foundation for faith.

II. "Then Opened He Their Understanding" (vv. 44, 45).

This He did that they might "understand the scriptures." Their minds had become confused and He literally "disentangled" them. We need to have the knots and kinks taken out of our think-

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ing about God's Word. Then we too will understand.

Dealing with the entire Old Testament (divided by the Hebrews into law, prophets, and psalms), He thus gave it His endorsement. Men may deny, but Jesus approved the Scriptures of the Old Testament—and we are ready to take His word. "All things must be fulfilled" is His statement concerning Himself. There is our Lord's guarantee that the promises of His second coming, and all that is associated with it, as well as with His future reign, will be fulfilled.

This time of fellowship with the Lord around the Word of God was strengthening to their faith, but it had another purpose. The blessings of God are not for our own satisfaction alone, for it is His will that there be—

III. "Repentance Preached in His Name" (vv. 46-48).

There is a message to go out through His disciples to all nations. He died for the sins of the world. He arose for the justification of those who believe. There is remission of sin for those who in repentance and faith turn to Him.

Fellowship with Christ and an understanding of His Word which does not result in aggressive witness for Him is quite useless. We meet Him and study His Word not only that we may grow in grace, but that we may be witnesses to all nations.

To be a witness involves knowledge of a fact, to the truth of which the individual can bear testimony. The disciples were called to be witnesses, "not speculators, philosophers, moralists, or legislators. They had neither to argue nor to dissertate, nor to lay down rules for conduct, nor to ventilate their own fancies. They were witnesses, and their business was to tell the truth, the whole truth, and nothing but the truth" (Alexander Maclaren).

The Christian by life possibly more than by word is to "adorn the doctrine of God," as Paul put it (Titus 2:10), commending it to those round about him. Observe that such a witness is to start right at home, "beginning at Jerusalem" (v. 47).

It may be difficult in our times to send witnesses to distant lands, for ships are busy carrying the men and implements of war. But right in your Jerusalem there is a spiritual need, in your little town or rural community, in the city where you live, in your home, office, shop, or school. You who read this who are in the service of the country will find a "Jerusalem" in your camp or on your ship. Begin there and let the glad tidings of a risen Saviour go out to all the nations of the earth.

June 21

THE TASK COMMITTED TO THE DISCIPLES

Matthew 28:16-20; Mark 16:14-20; Luke 24:49-53

Golden Text: *Go ye into all the world, and preach the gospel to every creature.*—Mark 16:15.

WITNESSES of the resurrection—that privilege of the disciples carried with it the responsibility of declaring the good news of completed redemption to all the nations of the earth. In doing so they were destined to meet opposition and unbelief, to feel weariness and to know discouragement. So the Lord, before leaving this world for His present ministry at the Father's right hand (Mark 16:19; Heb. 7:25), prepared them by giving them a divine commission, which they accepted and acted upon with the assurance of His power and blessing. The lesson is summarized in the words, "Go ye" (Matt. 28:19); "They went forth" (Mark 16:20); "And he . . . blessed them" (Luke 24:50).

I. "Go Ye" (Matt. 28:16-20).

God's plans are never small plans. World evangelization, nothing less, was the goal He had in mind, and to which Christ commissioned this little group of humble folk who were His disciples. It was not only a great commission, but a daring one.

Back of such marching orders there must be authority and power—and Christ had them (v. 18)—all power and all authority. No need to measure or compare, for His is the ultimate and complete authority. This is the One who said, "Come unto me"; then, "Follow me, and I will make you fishers of men," and who now says, "Go." If we heed one command, should we not absolutely obey the others?

The message is His message, the gospel (Mark 16:15). It is the only message! The witnesses of Christ are not called to educate and civilize the heathen without winning them to Christ. To do so is only to prepare stronger and more skillful enemies of all that we count holy.

But a great program means nothing if it is not carried out; a great commission is only words unless it is accepted and obeyed. We read of the disciples that—

II. "They Went Forth" (Mark 16:14-20).

The call and command are given in this passage. The power is made clear and somewhat in detail, but the significant thing is that they actually went forth to preach.

The response of these early Christians was immediate and enthusiastic. Would that such a spirit had characterized the

Moody Monthly

Church through all the generations since then, for if it had, the commission would long since have been carried out. Dr. R. A. Torrey has estimated that if everyone in a church of 2,000 were to win one soul a year, and each convert win one soul each year, the world would be evangelized in less than thirty-five years.

But while on the whole the Church has failed, there have been valiant souls all down through its history who have given themselves to the business of soul-winning. With them, as with these of the first century, the secret is ever "the Lord working with them." We read that as He was leaving this earth and His disciples, He lifted up His hands—

III. "And He . . . Blessed Them" (Luke 24:49-53).

God has always honored those who in faith have obeyed His command. The whole history of missionary endeavor bears eloquent testimony to that fact.

Sometimes we marvel at the success of a great movement, such as that founded by John Wesley. The answer is that God found a man, or a little group of men or women, willing to take Him at His word and step out in earnest purpose to obey Him. "For forty years John Wesley carried on his mission of canvassing for Christ 'as a parliamentary candidate canvasses for votes in his constituency in the strenuous three weeks before an election'" (Arnold's Commentary). Little wonder that the blessing of Christ upon his work brings joy to many even to this day.

Note that the disciples who had been made sad and despondent by their parting with Christ at Calvary now went away in joy. The joy of the Lord is the strength of the Christian worker. It gives him abundant grace and power in the hour of need and makes him a fruitful servant.

June 28

ALCOHOL FACTS VERSUS DRINK-ING PROPAGANDA

Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 4:11; Joel 3:2, 3; Ephesians 5:18

Golden Text: *If sinners entice thee, consent thou not.*—Proverbs 1:10.

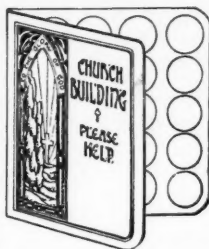
THE FACTS are on the side of the one who opposes the liquor traffic, and they are so plentiful and so devastating that the industry does not care to face them. Their "best bet" is to use propaganda so skillfully prepared as to disarm the reader. If the propaganda is truthful, it is only because it has to be, and only in that measure.

Let us not forget that before federal laws forbade it, whiskey used to be advertised as "a gentle, invigorating stimulant and tonic that influences for good every important organ of the body. It builds up the tissues, tones up the heart, gives power to the brain, strength and elasticity to the muscles, and richness to the blood" (part of an old newspaper ad quoted in Arnold's Commentary). Since science has proved that the exact opposite is true, that whiskey is a narcotic not a stimulant, toxic instead of tonic,

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such advertising had to stop. But now the same idea is conveyed by clever inference whenever possible.

Our lesson suggests several points in the liquor propaganda, each of which we can prove to be untrue.

I. They Say, "Enjoy Life, That's What We Are Here For" (Prov. 21:17).

Consider the ads of the liquor trade. They carry the beautiful lady, the brilliant young man, the socially correct surroundings, riches, ease, etc. They suggest that even the grandmother in the home approves the use of intoxicants to bring comfort and pleasure to the breadwinner in the home.

What is the truth? Man is not here for pleasure; he is here to serve God. History demonstrates that the nation that lives for pleasure, especially in connection with the use of intoxicants, is doomed to extinction.

II. They Say, "Liquor Is Not Dangerous" (Prov. 23:32).

It is presented as a pleasant and harmless stimulant, when in fact it is known to science, to police and social welfare workers as a narcotic which not only upsets digestion and deranges physical processes but, most vicious of all, "affects personality by its action upon the certain specific brain area. It disturbs, confuses, slows down, and removes the restraints, the checks and balances which make a well-rounded personality. It is the highest functional level of the brain, the personality level, which is first put into eclipse by the action of alcohol" (Carson Taylor).

III. They Say, "Those Who Oppose Liquor Are Fanatics" (Isa. 5:20, 21, 23).

The prophet answers that claim by pointing out that those who favor the use of alcohol are the ones who call evil good and good evil, etc. A little study of liquor propaganda as it appears in the advertising of the industry soon demonstrates that fact. Of late they have been trying to convince us that beer is just a soft drink for the home. Any policeman who has seen a man drunk on beer, and any social or religious worker who has seen the destruction it has wrought in the home and in society, knows that is not true. Alcoholic beverages are dangerous.

IV. They Say, "Strong Men and Leaders Are Drinkers" (Isa. 5:22).

Sadly enough, many of our leading men do indulge in liquor, but if the truth

were out, it would be known that they are less capable as leaders and weaker men for their use of it. And who has not seen a leader become a poor derelict by the alcohol route, or a strong man become a jittery mental, moral, and physical wreck in the same way.

The work of a nation in both war and peace is done by sober, steady, trustworthy men who have a "clear head," not because they use a certain whiskey but because they do not use it.

V. They Say, "The Pleasure Is With the Price" (Hosea 4:11; Joel 3:2, 3).

The wicked ones who captured Israel felt they made a good trade when they gave a boy for a harlot, or exchanged a girl for wine. The modern system of making merchandise of boys and girls is not as openly crass as that, but when you figure the cost of alcohol to our land, be sure to add in the girls who have gone into iniquity by the way of tavern hostesses and the boys who have lost everything sacred because of "booze."

Remember too that the beer makers are deliberately using this war to cultivate a taste for beer in millions of young men—their future customers—and we are letting them get away with it, right in the army camps.

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VI. They Say, "Drinking and Religion Go Well Together" (Eph. 5:18).

The contrast of Paul gives that claim the direct brand of falsehood. Being drunk with wine is the exact opposite of spirituality.

Liquor interests know that if church members can be led to believe that wine at dinner, beer as a soft drink—and an occasional social cocktail—is not incompatible with religious life, they will have effectually shut the mouth of the opposition they fear the most—the church.

Let pastors and church boards deal plainly and drastically with drinking church members, and the church will profit spiritually, and again become an effective means of stemming the tide of social iniquity which is engulfing our nation.

July 5

GOD THE CREATOR

Genesis 1:1-5, 24-31; 2:1

Golden Text: *In the beginning God created the heaven and the earth.*—Genesis 1:1.

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In such a time it is good to remind ourselves that man did not make this world, nor is it the product of natural forces. God made it. We agree with Dr. Wilbur M. Smith that "if our universe is the product of blind, material forces smashing together, then the day may come when these blind forces will destroy that which they have created." And it is equally true that man in his madness often destroys what he has labored hardest to build.

But God, who is eternal, infinite, knowing all from the beginning, is not moved by the impulses of the moment nor staggered by the catastrophies of a day. He made the world. He made man. He had a plan for them, and still has a plan which in due season He will work out for His own glory.

I. God Made the Heavens and Earth (vv. 1-5, 24, 25).

The plain biblical account of creation—"In the beginning God"—stands as a dignified, satisfactory, intelligent explanation of the origin of things, and in bold contrast to the confusing and almost unbelievable theories of men.

The best of scientists admit that they know nothing of the origin of things, and some even confess that they never will know. The answer to the query with which every human philosophy opens is the affirmation with which the divine account in Genesis opens—"In the beginning God."

Space forbids full discussion of the account of creation, but a study of it will reveal its beautiful order, symmetry, and completeness. Science, when it gets beyond theories to facts, finds them confirmed by Scripture. Please do not reverse that and speak of science confirming Scripture. If my watch does not agree with the time of the stars, it is the watch that must be reset.

II. God Made Man in His Own Image (vv. 26-30).

Although man, under the control of Satan, does not give much ground for the observation, it is nevertheless true that he was made in the likeness and image of God. Because that is true, we never give up hope for him. That image, no matter how deeply defaced by sin, still may be touched by redeeming grace and restored to fellowship with God.

The likeness and image of God in man undoubtedly refers to a moral and spiritual likeness. Man is a living soul with intelligence, feeling, and will power. He is a moral being, knowing the difference between right and wrong. He is a self-conscious, personal being.

To man God gave dominion over the earth and all its potential powers. Sometimes one has been hopeful that man was making good progress in the development of the earth's resources for his own good and the glory of God. But one is almost tempted to conclude now that he has used this great God-given opportunity only for destruction and death. Only a revival of real Christianity can bring him back to his senses. Let us pray and work for it.

Observe that the family was established as the center of man's life on

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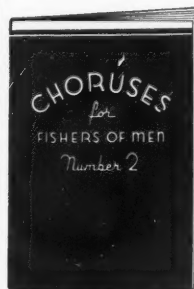
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earth, as God gave him a "help meet unto him." Woman was taken "not out of man's head that she should rule over him; nor out of his feet to be trampled upon; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him" (Matthew Henry).

The decay of family life and the substitution of social or civic units as the basis of life have led to disastrous results. Not only do we need a revival of religion, we also need a revival of the home life of the nation.

III. God's Creation Was Complete and Good (1:31; 2:1).

When men do recognize the hand of God in creation they all too often seem to feel that what He made was very limited and defective. It would almost seem that God ought to be grateful that man has been so clever about perfecting His work, developing it and making it useful. As a matter of fact, God who had all knowledge and whose standards are higher than man's standards could possibly be, looked over His creation and "behold, it was very good" (v. 31). It was a "finished" job (2:1).

Man has destroyed much of its beauty. Sin came in and marred the whole creation. What man's inventive cleverness has developed of the possibilities of this world is only a minute fraction of what is yet available. Instead of boasting, man might well be ashamed of the pathetic slowness with which he has "thought God's thoughts after Him."

Instead of fighting and destroying, he ought to give his energies to building, developing, and above all, to loving God with all his heart and his neighbor as himself (Matt. 22:37-40). This is God's first and great commandment to you and to me.



Why I Believe in the Return of Our Lord

(Continued from page 575)

visible, and glorious coming is the Lord Jesus Christ.

I believe in the return of Christ because He promised such a return. He said, "I am the truth." He revealed the truth; every promise His holy lips spake is the truth and cannot be anything but the truth. If He made a single promise which will remain unfulfilled, it will be sufficient proof that He is not the infallible Son of God and that His words, like the words of self-appointed religious leaders, cannot be trusted. But we can rest assured that not one of His promises will ever fail. We can rest assured He will do what He promised so often, He will come the second time to bring about all that the prophets of God beheld in their visions.

BUT ONE MORE REASON for this belief will be mentioned. All the great doctrines of salvation—redemption,

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Christian living, Christian hope, comfort, peace, and much else—are linked to this doctrine of Christ's second coming. Reject it and you will face a complete collapse of all the doctrines of the New Testament. Only a glance is needed to convince any thinking Christian that no other truth is so largely and variously used to strengthen the faith and quicken the interest of the household of faith in all that He has been pleased to make known to them of doctrine and of duty. It may also be said to form the foundation of every argument, to give direction to every appeal and exhortation as well as warning, so that it is to other truths what a foundation is to a building. Space prevents giving a full scriptural demonstration of this fact. We must confine ourselves to a few illustrations.

The return of our Lord is revealed as an essential part of true Christianity. The Christian believer who passes it by, who says, "I have no use for it," is not a full-fledged Christian. He lacks something. In the first epistle the inspired pen of Paul wrote (I Thess. 1), we read of the marks of a true Christian believer. These heathen in apostolic days had turned to God from idols, which means that they were born again, and the result was they "served the true and the living God." But there is a third characteristic—they waited for His Son from heaven, the returning Christ who delivers His own from the wrath to come (I Thess. 1:9, 10).

In his Epistle to Titus, Paul wrote of the things which a true servant of Christ should preach constantly. "These things speak, and exhort, and rebuke with all authority." What are these things? The context answers the question (Titus 2:11-14). A true conversion, a salvation experience through the grace of God; a

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separated life, denying ungodliness and worldly lusts, living soberly, righteously, and godly in the present age. But there is a third, the forgotten hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." If a Christian rejects that blessed hope, not waiting for His Son from heaven, he lacks the most powerful incentive to holy living and true, self-sacrificial service for God.

We must leave it to the reader to turn to the following passages: I Thessalonians 3:12, 13; 5:23; Colossians 3:1-4; I John 3:1-3; II Peter 3:14. Read also in various Scriptures, notably in Corinthians, about the judgment seat of Christ connected with His coming for His own, when the works of the believer will be brought to light, when some will be approved and others disapproved. The question of salvation will not be decided at that judgment, for it was forever settled when the sinner believed on Christ and His precious blood.

AND SERVICE! PERHAPS THE GREATEST incentive to the service that Paul rendered was this great doctrine that some day he would be face to face with Christ who had appeared to him on the road to Damascus. He had received from the Lord a special and unique revelation about His coming for His body, the Church (I Thess. 4:16-18; I Cor. 15:51, 52). Paul looked forward to that day of reward and glory. Those who were led by him to know Christ he considered his crown of rejoicing, hence his incessant labors (I Thess. 2:19).

This truth of the Lord's return is the great and glorious hope of the Church, by which we mean the mystical body of Christ now forming by the preaching

of the true gospel and the work of the Holy Spirit. This body of Christ, consisting of a certain number, known to God only, is not permanently on earth. There was a time in the past when that body did not exist on earth, and there will come a time when the true body of Christ will disappear as suddenly as it came into existence on Pentecost. The hope of the Church is His coming in the manner revealed in that prophetic passage quoted before—I Thessalonians 4:16-18. This is an entirely different coming from His visible coming when His feet shall stand once more upon the Mount of Olives. This coming of the Lord into the air to receive His own is the distinctive hope of the Church. Without that coming the Church loses its heavenly destiny. And the blessed, precious things connected with that event when the Lord Jesus Christ receives His own! Each member of His body will be transformed into His own image; each will be clothed with the same glorious body of resurrection with which He was clothed. "We shall be like him for we shall see him as he is." We shall then realize what it means to be "an heir of God and a joint heir with Christ." Blessed future of glory!

But it will never come unless Christ comes first of all to receive His Church. If that event never takes place there is no hope of the resurrection of the bodies of those who died in Christ, for such a resurrection is in Scripture inseparably connected with His coming again. If He does not return there will not be, there cannot be, a resurrection.

AND WHAT ABOUT THE REUNION with our loved ones, those who have fallen asleep in Jesus? Strictly speaking, there is but one assuring statement in the New Testament that we shall be together with them, that there will be a blessed reunion. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." So then if our Lord does not come back to take His own to the heavenly place where He is, there can be no reunion with those who are now as disembodied spirits in the presence of the Lord. And only His coming again will bring the rewards promised to God's people for faithful service; no reward crowns will be given till He comes again. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

How many more reasons the writer might add for believing in the return of Christ, the doctrine of the true Church from its very beginning, is shown in his book *The Hope of the Ages*.

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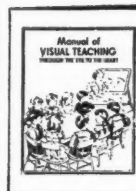


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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



REDEEMING THE TIME

1. Leaning on Him (John 13:23).
2. Learning of Him (Matt. 11:29).
3. Looking for Him (Titus 2:13).

—Jim E. Stark.

KEEP THYSELF PURE

I Timothy 5:22b

(For Children's Day)

1. In Body (Dan. 1:8; I Cor. 9:24, 27; Rom. 12:1, 2).
2. In Mind (Phil. 4:6-8; Rom. 8:5-8; II Pet. 3:1).
3. In Heart (Matt. 5:8; Prov. 4:23; Ps. 119:11; James 4:8).

—Lester E. Huber.

PAUL'S SPIRIT-INSPIRED AMBITION

1. Christward—to be an obedient servant (Acts 9:6).
2. Churchward—the perfecting of saints (Gal. 4:19).
3. Menward—the salvation of others (Rom. 9:3).
4. Selfward—a progressive knowledge of Jesus (Phil. 3:10).

—John W. Skelly.

CHRIST, THE DOOR

I am the door.—John 10:9

An elementary and foundational text, revealing the simplicity of the gospel. Every home has at least one door!

Notice the four words of the text, monosyllabic, and each progressing with one letter, two letters, etc.

Stress the main points in some such manner as this:

1. "I am the Door."
Who makes this claim?
What is His right to speak thus?
2. "I am the Door."
It is a fact.
Millions can testify to the certainty of this truth.
3. "I am the Door."
The God-appointed one.
The unique and sufficient means of entrance into the Christian life.
4. "I am the Door."
The gateway to all the worth-while blessings in this life and the life to come.
The door is now open for all to enter who will.

The glory of the Lord shall endure forever (Ps. 104:31).

SUGGESTIONS FOR CHILDREN'S DAY

1. Plan a service in which every part possible is taken by children; let it be their service.

2. Have an abundance of flowers, good lively singing, recitations wisely selected and properly given. Get every bit of starch out of the service except what is in the children's clothes. Make it a service of good cheer.

3. Have the children bring their parents. This is an excellent opportunity to show the relation of the church, parents and children to the cause of missions. There are thousands of children who do not have the privilege of attending Sunday school. It is interesting and helpful to children to tell them about missions.

4. To present the needs of missionaries and take an offering is one of the greatest opportunities of Children's Day, for this act relates the children to the world, broadens their lives, and helps to carry the blessings they enjoy to others.

—Mrs. F. E. Hetrick.

THE CONSISTENT CHRISTIAN LIFE

Philippians 4:5-7

I. The Lord Is At Hand.

1. Let it be known.
2. To all men.
3. And act accordingly.

II. Be Careful for Nothing.

1. But instead pray.
2. But instead supplicate.
3. But instead give thanks.

III. And God's Peace Will Keep.

1. Your hearts.
2. Your minds.
3. Though Christ.

—Alvin Ratzlaff.

THE PRESENT SUFFERINGS OF THE SONS OF GOD

Romans 8:17, 18

1. Are the outcome of Sonship—suffering with Him (Rom. 8:17).
2. Are significant in their Measure.
 - (a) Compared with future glory (Rom. 8:18).
 - (b) To winning Christ (Phil. 3:8, 9).
3. Are limited in their Duration—to the present life (Rom. 8:18; Gal. 1:4).
4. Are beneficial in the Working.
 - (a) To produce Christian maturity (I Pet. 5:10).
 - (b) To give consolation (II Cor. 1:6).
 - (c) To produce joy (Col. 1:24).
 - (d) To stimulate patience (Rom. 5:3).

—Christian Witness.

SERVICE

II Kings 6:1-7

1. Inspiration (vv. 1, 2).
2. Invitation (v. 3).
3. Occupation (v. 4).
4. Vexation (v. 5).
5. Instruction (v. 6).
6. Participation (v. 7).

—M. E. Hawkins.

PERFECT LOVE

I John

1. The Source of Perfect Love (3:1; 4:7, 8, 16).
2. The Example of Perfect Love (3:16; 4:9, 10).
3. The Possession of Perfect Love (2:5, 15; 3:17; 4:12).
4. The Exclusiveness of Perfect Love (2:15).
5. The Results of Perfect Love (2:10; 4:7, 18).
6. The Expression of Perfect Love (2:5; 3:10, 11, 14, 23; 4:11, 20).
7. The Assurance of Perfect Love (3:14; 4:7, 12, 16).

—Earton P. Robertson.

ZACCHAEUS "OUTLINED"

Luke 19:1-10

- Z ealous desire—"sought to see Jesus."
A ctive determination—"ran before and climbed."
C onsiderable gratification—in the place where he could see all.
C hrist's invitation—"make haste, and come down."
H earty response—"made haste, and came down."
A E nthusiastic reception—"received him joyfully."
U ndisguised repentance—"If I have wrongfully exacted."
S alvation for the sinner—"This day is salvation come."

—Sword and Trowel.

SOME THINGS THAT MAKE FAITH IMPOSSIBLE

How is it that ye have no faith?—Mark 4:40

1. Some are not in Christ's fold (John 10:16).
2. Depreciation of the truth and value of the Old Testament (John 5:46).
3. Having the heart occupied with the visible things of life (Heb. 11:1).
4. Emotionalism (Luke 24:41).
5. Insincerity (Heb. 10:22).
6. A lack of love (I Cor. 13:7).
7. Love of sin (II Thess. 2:12).
8. A doubleminded life (James 1:6-8).
9. Neglecting the Word of God (Rom. 10:17).
10. The love of money (I Tim. 6:10).

—James Ostema.

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THE REQUISITES OF BLESSING

1. "Go and wash" (II Kings 5:10)—*Humility*.
2. "Go . . . to battle" (I Kings 8:44)—*Perseverance*.
3. "Go out into the highways" (Luke 14:23)—*Soul-winning*.

—Donald Sinclair.

THE MARCH OF FAITH

Hebrews 11:6

1. Faith Tried—by a Beginning (11:1-3).
2. Faith Tested—to the Breaking Point (11:15, 39).
3. Faith Triumphant—the Blessings Received (11:16, 40).

—E. E. B.

THE THREE ELEMENTS OF REPENTANCE

Genesis 42:21

1. Conscience—"we are verily guilty."
2. Memory—"in that we saw the anguish."
3. Reason—"therefore is this distress come upon us."

—A. T. Pierson.

FORTH

1. Prediction—Come Forth (Isa. 11:1).
2. Provision—Sent Forth (Gal. 4:4, 5).
3. Propitiation—Set Forth (Rom. 3:25).
4. Person—Go Forth (Heb. 13:13).
5. Proclamation—Show Forth (I Pet. 2:9).
6. Production—Bring Forth (Rom. 7:4).

—Elias C. Goehle.

SERVICE REQUISITES AND RESULTS

1. Ability (Matt. 25:15).
2. Humility (Matt. 11:29).
3. Stability (Matt. 24:45-47; 25:21).
4. Tranquility (Isa. 26:3).
5. Responsibility (Rom. 1:14).
6. Applicability (II Tim. 2:15).
7. Utility (John 12:26; 15:1-11).

—E. E. B.

THE FEET OF JESUS

The Place for

1. Pardon (Luke 7:38).
2. Healing (Luke 7:10).
3. Rest (Luke 8:35).
4. Teaching (Luke 10:39).
5. Comfort (John 11:32).
6. Intercession (Mark 7:25).
7. Worship (Matt. 28:9).

—S. M.

THE FUTURE GLORY OF THE SONS OF GOD

Romans 8:18

1. Called unto Glory (I Pet. 5:10).
2. Brought into Glory (Heb. 2:10).
3. Manifested in Glory (Col. 3:4).
4. Confirmed in Glory (Rom. 8:29).
5. To behold His Glory (John 17:24).
6. To share in His Glory (I Pet. 5:1).

—Christian Witness.

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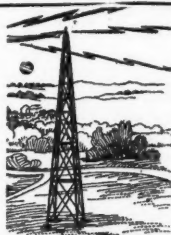
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GOD'S SUNSHINE
Never—once—since the world began
Has the sun ever once stopped shining.
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame, not he,
For, behind them, he was shining.

And so—behind life's darkest clouds
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For His love is always shining.
—John Oxenham.

LOSS AND GAIN
A Study in Psalm 51
What David lost by sin:

1. Purity of heart (v. 10).
2. Communion with God (v. 11).
3. Joy of salvation (v. 12).
4. Testimony to the unsaved (v. 13).
5. Power to praise (v. 15).

What David gained by confession of his sin:

1. Cleansing (vv. 2,7).
2. Sins were covered (v. 9).
3. A new heart and a right spirit (v. 10).
4. Joy and strength (v. 12).
5. Used again for the conversion of sinners (v. 13).
6. Tongue loosed and lips opened to praise God (vv. 14, 15).
7. Sacrifice accepted (v. 17).

—D. W. Whittle.

SOME SEEMING PARADOXES
"The weakness of God is stronger than men" (I Cor. 1:25).

"The meekness and gentleness of Christ . . . the weapons of our warfare . . . are mighty through God to the pulling down of strongholds" (II Cor. 10:1-4).

"Follow after . . . patience, meekness: fight the good fight of faith" (I Tim. 6:11, 12).

"Avenge not yourselves . . . overcome" (Rom. 12:19-21).

"Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (I Pet. 4:1).

"Let us run with patience [remaining under] the race that is set before us" (Heb. 12:1).

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 10:19; 13:13).

"As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Cor. 6:9, 10). Oh, that it may be ours to enjoy this twofold experience to the praise of the glory of God's grace.

—The Student of Scripture.

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THE FACT OF FACTS
The Lord Is.—Psalm 95:3
1. The Ready Helper (Heb. 13:6).
2. The Gracious Provider (I Pet. 2:3).
3. The Faithful Keeper (II Thess. 3:3).
4. The Liberating Friend (II Cor. 4:17).
5. The Certain Promiser (II Pet. 3:9).
6. The Unfailing Upholder (Ps. 145:14).
7. The Risen Redeemer (Luke 24:34).
—F. E. Marsh.

THE PLACE OF PRAYER IN SOUL-WINNING
Our Examples and Instructions
Luke 10:2; 22:42; Acts 4:31; Romans 10:1
1. Prayer maintains the fellowship which is the fountain and makes for an unobstructed channel (John 15:5-8). It's such a privilege!
2. Prayer beats back the opposing forces of darkness (Eph. 6:18). It's a terrible conflict!
3. Prayer gives necessary wisdom (James 1:5). It's such a delicate task!
4. Prayer enlists God's power (John 14:13, 14). We are so weak! It's a superhuman task!
—H. A. W.

The secret of the Lord is with them that fear him (Ps. 25:14).

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Rheumatic pains!

Bide t' hame
When it's cauld
Lest ye dee
When ye're auld!

The kirk's nae place
When it's hot;
The folks micht think
Ye cared a lot!

When it's fine,
Leave the Lord,
Gang a-ridin'
In yer Ford!

Ye like kirk fine,
Believe in God,
But canna gae,
The weather's odd!

Ye're no to blame,
It's in ither hands;
Be sure the Lord
He understands!

—Sunday at Home.

—FOR VICTORY: BUY BONDS—

June, 1942

COMPARISONS

"As" is a vast, yet little word. Applied to salvation, how simple and how glorious, "As Moses lifted up the serpent." Applied to our sins, "As far as the east is removed from the west." But these seven! How sweetly they speak of the touching tenderness of our God, on whose beating heart we are obviously allowed to find our special place.

1. As a Mother comforteth (Isa. 66:13).
2. As a Father pitieth (Ps. 103:13).
3. As a Nurse cherisheth (I Thess. 2:7).
4. As a Shepherd seeketh (Ezek. 34:12).
5. As a Hen gathereth (Matt. 23:37).
6. As an Eagle fluttereth (Deut. 32:11).
7. As a Bridegroom rejoiceth (Isa. 62:5).

Only one word of two letters, yet how comprehensive!

—J. Denham Smith.

What Christ Actually Taught About War

(Continued from page 589)

cannot be beaten out of (Prov. 18:10). This is a stronghold, inaccessible, insuperable, and which cannot be taken. The power and providence of God are fortifications which cannot be sealed, nor battered, nor undermined. What need good people fear? . . .

Men are in God's hand, therefore be not troubled. God is doing their own work by them all this while, and they are accomplishing His purpose, though they mean not so (Isa. 10:5, 7, 15; Ps. 17:13, 14). They are not only restrained by His hand, that they can do no more than He will suffer them, but they are used by His hand to do what He appoints them, what His hand and His counsel determined before to be done (Ps. 76:10; Isa. 51:13).

"There will come a reckoning day, when all these things shall be reviewed; therefore be not troubled. The seeming disorders of providence shall all be corrected at that day, when God will come and make inquisition for blood, from the blood of righteous Abel. Innocent blood shed by the sword of war, as well as by the sword of pretended justice, shall be required. Behold, the Judge standeth before the door, and the mighty men shall shortly stand at His bar (Isa. 26:21; Rev. 6:10) . . .

"We are sure in heaven there are no wars nor rumors of wars, therefore be not troubled. All will be well there. Make that world sure, seek mansions in a heavenly Father's house, and that will keep trouble from the heart. At such times, 'blessed are the dead which die in the Lord' (Rev. 14:13) . . .

Let rumors of wars drive us to our knees. Pray, pray, and do not prophesy. Spread the matter before God and you may greatly help the cause by your supplications. Patiently wait the issue with a humble submission to the will of God. Do not limit Him, nor prescribe to Him. Let Him do His own work in His own way and time."^o

^oThe Miscellaneous Works of the Rev. Matthew Henry, V.D.M., Vol II, New York, 1855, p. 1268-1270.

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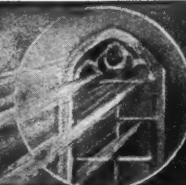
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Evangelistic and Bible Conference Fields

★ Ernest D. Christie



Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelistic and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



THE first evangelistic campaign to be held in the newly erected building of the Calvary Baptist Church of Hazel Park, Mich., met with unusual success. The pastor, Arthur H. Hottel, advises that the services were held for two weeks prior to Easter. The Hottel Trio, musical evangelists of Philadelphia, directed the music and also conducted special children's meetings each afternoon, which reached an average attendance of 61 and a total enrollment of 100. David D. Allen, pastor of the Church of the Open Bible of Trenton, N.J., was the guest evangelist. With the exception of one night, each audience was larger than the entire membership of the church. Good Friday and Easter Sunday services attracted more unsaved people than have attended in the past two years. A total of 49 were saved during the campaign. The campaign climaxed with the dedication of the church building Easter Sunday afternoon. Dr. H. H. Savage, pastor of the First Baptist Church of Pontiac, Mich., and ten other pastors of the Detroit area participated in the services.

On April 5, the O. W. Stucky Party concluded a two weeks' meeting in the Livernois Baptist Church of Detroit, Mich., where Dale Ihrie is pastor. The church was filled and overcrowded on several occasions, and for some services the overflow crowd heard the message over the loud speaker in the basement. Sixty-seven conversions were reported; and many came forward for re-consecration and restoration. Thirty-four thousand chapters of the Bible were reported read during the meeting. The Stuckys followed this campaign with two weeks in the East Side Baptist Church of Lorain, Ohio, where R. B. Smith is pastor. They had the joy of leading 22 souls to Christ and seeing many come into a deeper experience of grace. Fifty-three thousand chapters of the Bible were reported read.

The Methodist, Baptist, and Mennonite churches of Topeka, Ind., called the Dibble Party for a union meeting. This was greatly blessed in the salvation of souls and reviving of the spiritual life of the churches. From there the Dibles went to Boscobel, Wis., with Myron Tay-

lor, where they experienced a gracious revival. Crowds of young people attended the young people's conference hour each evening, which was under the leadership of Betty Restrick, musician and young people's worker. Children's services were held each afternoon. Daily prayer meetings were conducted in the homes. Large crowds attended the night services, and the spirit of conviction was pronounced in all the services. Seventy young people went to the prayer room on young people's night, many for full surrender to Christ. Thirty-eight openly confessed Christ as Saviour. Every night the prayer room was filled with penitents. A fellowship supper was held the closing Saturday night, where plans were laid for future work in the church. Many gave testimony to the joy of a new-found Saviour, and several expressed the desire to enter the ministry or go to the foreign field.

Members of the Red Mills Baptist Church of Mahopac Falls, N.Y., of which Addison J. Horn is pastor, were awakened to the need of a deeper spiritual life and were strengthened in the faith during meetings in April led by Charles Boren. The evangelist not only ministered in the church, but in the homes of the community, as he went out each afternoon with the pastor, doing personal work and inviting people to the services.

One hundred and twenty-seven conversions and additions were reported as a result of a special effort led by Hyman Appelman in the First Baptist Church of Greenville, Tex. Ben Hamilton led the singing. The good work of the pastor, Dr. C. B. Jackson, not only prepared the way for the evangelist in the church, but in the entire town. A two weeks' meeting in the Trinity Baptist Church of Oklahoma City, where Dr. W. B. Harvey is pastor, resulted in 164 additions and many other conversions. Caesar Ronconi led the singing. The campaign was signalized by the presence and power of the Holy Spirit in an unusual way from the start.

After the conclusion of the Twin Cities Evangelistic Campaign by Radio, led by Oscar Lowry over station WMIN, Minneapolis, the evangelist went to Yorkton, Sask., where he will continue to "hold forth the word of life" over the air. The campaign will continue into the summer.

For the four weeks preceding Easter, Dr. Norman B. Harrison was engaged in a Bible study campaign by radio, speaking daily over the "Back to the Bible" broadcast, originating over station KFAB, Lincoln, Neb. This broadcast is a five station hookup covering the midwest and Rocky Mountain areas; Theodore H. Epp is the director. After a two weeks' series at Swea City, where Stanley A. Anderson is pastor, Dr. Harrison went to

Tulsa, Okla., where he conducted a series of broadcasts over station KVOO. This mid-continent Church of the Air is directed by T. Myron Webb. Many conversions were reported, including a family of seven.

A three weeks' union campaign, Mar. 18-Apr. 5, was conducted by Guy W. Green for Northminster, Westminster, and State Presbyterian Churches of Jacksonville, Ill. He preached one week in each church. He also addressed the students at MacMurray College and the senior and junior high schools, gave two radio messages, and preached the Good Friday sermon in the Times Theater at a union service of all Protestant churches of the city. There were 41 additions to the churches, most of them on confession of faith. Mr. Green conducted a two weeks' series in April in the Central Presbyterian Church, Chicago, W. L. Myers, pastor. This was the first meeting held in this church in many years and surprised everyone by drawing good crowds even on the last Saturday night, when Mr. Green gave his memory Bible recital of Genesis. Eight persons were received into membership and several others are expected to follow.

R. Berntsen, of Muskegon, Mich., president of the Norwegian-Danish Evangelical Free Church Association, held a week's meeting in the Evangelical Free Church of Superior, Wis. The secretary of the church reports that it was a time of great blessing and encouragement. The presence and power of the Holy Spirit was felt in a special way at the last Sunday night service. Several souls were prayed with.

John W. Troy reports a successful campaign in the Hebron Presbyterian Church of Philadelphia. This was the evangelist's twentieth revival campaign in metropolitan Philadelphia. More than a hundred gave themselves to Christ, and 32 missionary volunteers came forward the last night. Mr. Troy also spoke to the students at the Bible Institute of Pennsylvania. Mr. Troy's next meeting was in the Methodist Church of Barnegat, N.J.

Three weeks were spent by Billy Wiggins at Indiantown Gap Camp in Pennsylvania, where he preached to the soldiers in a tabernacle built for this purpose by the laymen's association of Grove City, Pa.; H. Howe has charge of this work. Fifty-one souls accepted the Lord in a three weeks' meeting in Farmers Valley Church, near Smithport, Pa. Mr. Atkins, the pastor, led the singing.

Harry O. Anderson reports: "For two weeks I have preached in three of our alien churches on the coast near South Pasadena, Calif.—the Ebenezer German Baptist, the Italian Evangelical, and the

Japanese Presbyterian. I brought a comforting message to the Japanese the night before they were evacuated. The older people had already gone, but the young Christian were there." Mr. Anderson's next meeting was a United Youth Crusade in Monterey County with all churches co-operating. Many soldiers in that area attended, and there was opportunity to do personal work and give Testaments to many. At Modesto, Calif., a hundred young people in the junior college are giving a fine witness to the eight hundred students, and several have confessed Christ. They called Mr. Anderson to lead them in a city-wide youth crusade meeting in the Christian Church.

"We recently had Claude H. Curtis for a week's meeting in the Baptist church of Baptistown, N.J.," writes Monard G. Sanford, the pastor. "We rejoice that there was a spirit of awakening and revival. A number of young people professed Christ as Saviour and others dedicated their lives to Him." A unique experience characterized the closing service. Mr. Sanford drove out to the country for a group of young people, and coming back got stuck in the mud, which caused them to be late for the service. A heavy storm broke, preventing many from coming to the meeting. Mr. Curtis contracted a very hoarse throat and could scarcely be heard. The electric lights went out and the service continued by kerosene lamp light. In spite of these adverse circumstances, the Lord blessed as five young people accepted the invitation to publicly confess Christ.

For two weeks in March, the Edward VanderJagt Party conducted a union campaign in Pawnee City, Neb. The churches participating were the Methodist, Baptist, Presbyterian, Christian, and United Presbyterian. A large choir took part in each service. At many of the meetings the auditorium was taxed to capacity. Besides those who were converted in the meetings, about fifty high school students professed to receive Christ as Saviour. The music on the vibra-harp and accordions by Mrs. VanderJagt and Betty Mae, and the solos and duets were greatly appreciated, while the Word of God was received with great blessing.

The Baptist church of Rittman, Ohio, of which W. F. Echols is pastor, recently called Louis Wunneburger for a two weeks' meeting. Mr. Echols states that every night they had an overflowing crowd. Home visitation work was done with good results; 37 souls were saved, and 7 joined the church.

Violet Heefner and Ida Vogel report a meeting in the Immanuel Baptist Church of Quincy, Ill., where G. J. Morganthaler is pastor. There were 50 conversions in the eight days. Following that campaign the evangelists went to the Pleasant Hill United Brethren Church, near Covington, Okla., J. F. Wick, pastor. In spite of bad weather throughout the meetings, God gave victories in the conversion of precious souls.

W. F. Bryan, pastor of the Christian and Missionary Alliance Church of Port Huron, Mich., writes: "We had Neil MacIntyre for a series in our church. His

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messages and fellowship were a blessing to all who attended."

O. G. Lewis, gospel artist, held an eight-day meeting in the Hildreth Baptist Church, Columbus, Ohio, which resulted in 8 conversions. Mr. Lewis sings and paints as he illustrates the great hymns of the Church. John C. Wana-maker, the pastor, writes that his message on "The Way Out of Egypt" was particularly helpful.

The attendance and interest were very good during two weeks spent by Blaine Bishop at the Fairmount Methodist Church, Cincinnati, Ohio, where J. L. Peck is pastor. Several accepted Christ as Saviour, and the pastor reported that the church was greatly revived. The following two weeks were spent with the First Baptist Church of Frankfort, Ind., C. H. Wallace, pastor. The attendance and interest were the best in years, and at the closing service the evangelist had to speak from the balcony in order to be seen and heard by all who were in attendance. Following the meeting the pastor baptized 43, and received 60 into the church. Mr. Bishop spoke to a

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June 27—Sept. 7

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Roy L. Brown	Walter D. Kallenbach
Douglas Davies	Harold S. Laird
Richard Ellsworth Day	Marion Leach
Charles Feinberg	Frederick W. Lewis
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(Rumney, N. H., after June 15.)

thousand high school students on Good Friday.

The four Protestant churches of Frewsburg, N.Y., united in a union campaign in April, with Mr. and Mrs. Gerald E. Bonney as the evangelists. The meetings were held in the United Brethren Church, of which Leonard Strong is pastor.

A profitable time was spent by Marion Beene with the Beverly Grace Baptist Church of Shawnee, Okla., C. E. Davis, pastor. Delegations came from many parts of the city for the services. Mr. Beene also spoke over station WHIP. Many conversions are reported. Mr. Beene writes: "We spent three weeks with the Gospel Tabernacle of Renovo, Pa. There were many wonderful decisions for Christ, one being a Roman Catholic who was saved at the first service he attended."

For two weeks in April, John Carrara led a series of meetings in the Baptist church of Marion, Ohio, Ernest Finkenbinder, pastor. The attendance was good and the last evening many had to stand, some being turned away. The pastor said that the meeting was the most successful in the history of the church. The choir assisted greatly each night, and on Sunday afternoon took part in a radio program over the local station. Souls were saved, lives reclaimed, and others revived.

Harry VomBruch supplied for Dr. Charles Fuller at Long Beach, Calif., in April, speaking at the Municipal Auditorium where nearly five thousand attended the Easter Sunday morning service.

Plans are being made for the Southwest Bible and Missionary Conference at Flagstaff, Ariz., this summer. A strong staff of leaders and speakers under the leadership of Charles Troutman, the president, will make this an outstanding year in the history of the conference. Last year people attended from twenty states, one-third being Indian converts. Further information may be had by addressing James R. Smith, Kingman, Ariz.

A committee representing churches of Chicago and suburbs has arranged for Gipsy Smith to conduct a city-wide revival campaign from Sept. 27 to Oct. 18, at the Coliseum in Chicago. Several hundred churches will co-operate under the leadership of A. H. Leaman, chair-

man. The city will be divided into wards with a leader in each to organize the support, singing groups, and the publicity. A chorus choir of several thousand voices will assist. An executive committee of 17 ministers is working on the program. The prayerful interest of all Christians is invited.

Howard S. Williams, lay evangelist of Hattiesburg, Miss., reports many souls saved and much interest manifested in campaigns in the South Presbyterian Church, Kansas City, Mo., where Ray C. Caraway is pastor, and in the Central Presbyterian Church, Owensboro, Ky., E. U. Hart, pastor.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The Hough Avenue Baptist Church, Cleveland, Ohio, was host to a Bible conference conducted by Dr. Carl Armerding, April 1-5. W. S. Ross, the pastor, a warm friend of the Institute, was pleased with those who professed conversion, and the interest of his people in the inspiring addresses of the speaker. Dr. Armerding delivered sixteen lectures at the Post-graduate School for Preachers held at the Institute April 7-24. While in the city, he spoke at the Bible Truth Chapel, Oak Park, on Sunday, April 19, and spoke four times over WMBI. On April 26 at the Bible Church, Wheaton, Ill., he, with Dr. Max I. Reich and Dr. Wilbur M. Smith, gave the church a memorable "Moody" Day. The presence of several singers from WMBI staff added greatly to the occasion.

W. Douglas Roe, assisted by "Doug" Fisher, held two very successful campaigns April 8-19 at the Union Tabernacle, Racine, Wis., J. E. Evans, pastor, and at the Midwest Gospel Tabernacle, Chicago, T. M. Johnson, pastor. There were many conversions.

W. W. Shannon held campaigns in the Presbyterian Church of Boothwyn, Pa., and the First Baptist Church of Philipsburg, Pa. One pastor wrote: "We have had more results at this meeting than at any other ever held in the church. Mr. Shannon helped where help was needed."

Michael Guido held a campaign in the First Presbyterian Church of Henderson, Tex., L. P. McClenny, D.D., pastor, during which nearly one hundred professed conversion or reconsecrated their lives. College, schools and clubs heard this messenger gladly. Mr. Guido joined Evangelist Shannon for a campaign in Augusta, Ga., in the Curtis Baptist Church, where they held an average of seven meetings a day with splendid results.

During April, James O. A. Luckman spoke at the Judson Baptist Church, the Elmwood Park Gospel Center, the Oaklawn Bible Church, and the Lawndale Bible Church, all of Chicago.

FUTURE ENGAGEMENTS

Harry O. Anderson—May 30-June 15, Deadwood, S.D.; June 21-29, Los Angeles, Calif.

Marion Beene—May 31-June 14, Alton, Ill.; June 28-July 11, Kansas City, Kan.; July 12-26, Chicago, Ill.; Aug. 24-Sept. 6, Jersey Shore, Pa.; Sept. 13-27, Wright City, Okla.

Gerald E. Bonney—"The Bonney Workers"—June 28-July 12, Lonoke, Ark.; July 13-26, Mountain View, Okla.; July 27-Aug. 9, Vinson, Okla.; Aug. 16-30, Houston, Tex.; Sept. 6-20, Tucumcari, N.M.; Charles E. Boren—May 31-June 14, Clare, Mich.

Moody Monthly

John Carrara—June 7-21, Chattanooga, Tenn.; June 29-July 5, Cicero, Ill.; July 7-19, Wayne, Mich.; Aug. 16-28, Lorain, Ohio.
 Louis Gasper—May 31-June 14, Albany, Ohio.
 John Raymond Hand—June 1-7, Mt. Joy, Pa.; June 8-21, Berlin, N.Y.; June 30-July 12, Laurel Fork, Va.; July 20-26, Kirkwood, N.J.; July 27-Sept. 1, Philadelphia, Pa.
 Carl C. Harwood—May 31-June 11, Worthington, Minn.; June 14-21, Hawthorne, N.J.
 Violet J. Heffner—June 7-14, Booneville, Ind.; June 15-21, Kingman, Ind.
 Jubilate Trio—May 24-June 5, Pandora, Ohio; June 8-21, Lima, Ohio; June 22-July 3, Belleville, Mich.; July 5-8, Detroit, Mich.; July 10-24, Findley Lake, N.Y.; Aug. 3-9, Alcott, N.Y.; Aug. 17-30, Red Rock, Pa.
 R. J. Kees—June 1-14, Carterville, Ill.; June 21, Canton, Ohio; June 23, 24, Johnstown, Pa. (C.E. Convention); June 29-July 5, Machias, N.Y. (Odasagih Y.P. Bible Conference).
 Oscar Lowry—June 1-14, Yorkton, Sask.; June 21-28, Hepburn, Sask.; July 1-12, Three Hills, Alta.; July 18-26, Winnipeg, Man.
 W. E. Pietsch—May 24-June 6, Chicago, Ill.; June 7-20, Des Moines, Iowa; June 21-July 4, Sioux Center, Iowa; July 5-18, Des Moines, Iowa; July 19-25, Kalamazoo, Mich.; Aug. 26, Chicago, Ill.; August, Winona Lake, Ind.; August-September, Alaska.
 Sylvester Sanford—June 1-21, Mt. Vernon, Ill.; June 30-July 12, Indianapolis, Ind.; July 20-Aug. 2, Universal, Ind.
 Gipsy Smith, Jr.—June 7-21, Iuka, Miss.
 O. W. Stucky—June 7-21, Holland, Mich.; July 11, 12, Beulah, Ohio (Beulah Beach Bible Conference); Sept. 1-13, Cleveland, Ohio.
 Michael Walsh—June 2-7, Philadelphia, Pa.; June 9-28, Washington, D.C.; June 29-July 3, Philadelphia, Pa.; July 4-11, Camp Pinnacle, N.Y.; July 18-19, Philadelphia, Pa.; July 20-22, Newark, N.J.; July 23, Pinebrook, Stroudsburg, Pa.; July 25, Washington, D.C.; July 26-Aug. 2, Harvey Cedars, N.J.; Aug. 4-9, Lancaster, Pa.; Aug. 10-16, Pateron, N.J.; Aug. 17-23, Newark, N.J.; Aug. 24-30, Winona Lake, Ind.
 Charles Weigle—May 31-June 14, Greenville, S.C.
 Arthur H. Woods—June 1-28, Oklahoma City, Okla.
 Anthony Zeoli—May 17-June 7, Columbus, Ohio; June 14-28, Cicero, Ill.; June 29-July 5, Hawthorne, N.J.; July 6-12, Pinebrook, Pa.; July 26-Aug. 16, Philadelphia, Pa.; Aug. 17-23, Highland Park, Pa.; Aug. 31-Sept. 7, Red Rock, Pa.

FORTHCOMING CONFERENCES

Ben Lippen Bible Conferences (near Asheville, N.C.): Young People's Conferences, June 8-14, 15-21; Summer School, June 22-July 31; Junior Age Conference, June 27-July 18; Four of July Conference, July 3-5; General and Young People's Conference, Aug. 1-9; Ministers' and Christian Workers' Conference, Aug. 10-13; Bible and Christian Life Conference, Aug. 15-23.
 Bethanna Bible and Missionary Conferences (Southampton, Pa.): May 30; July 3-12; July 18-26; Aug. 1-9; Aug. 15-23; Aug. 29-Sept. 7.
 Bible Camp Bible Conference (Cooperstown, N.D.): June 16-July 5.
 Big Bear Lake Bible Conference (near Pine Knot, Calif.): Boys' and Girls' Camp, General and Young People's Conferences, June 28-Sept. 7.
 Boardwalk Conferences: Atlantic City, N.J., Aug. 1-23; Wildwood, N.J., Aug. 3-14.
 Buffalo Bible Conference (Ebenezer, N.Y.): Aug. 23-28.
 Canadian Keswick Conference (Muskoka Lake, Ont.), June 27-Sept. 7.
 Cedar Lake (Ind.) Conferences: Reformed Bible Conference, July 6-12; Moody Bible Institute Conference and Reformed Rally, July 12-19; Girls' Camp, July 19-29; Wheaton College Bible Conference, July 29-Aug. 2; Fundamental Young People's Fellowship, Aug. 2-9; Christian Business Men's Committee, Aug. 9-16; Boys' Camp, Aug. 16-23; a Week of Bible Ministry by Dr. M. R. DeHaan, Aug. 23-30; National Independent Fundamental Churches of America, Aug. 31-Sept. 7.
 Central New York Bible Conferences (Homer, N.Y.): Young People's Conference, July 24-31; General Bible Conference, Aug. 2-23.
 Fairhaven (N.Y.) Bible Conference: Aug. 2-9.
 Findley Lake (N.Y.) Bible Conferences: Bible Conference, July 13-24; Camp Meeting, July 25-31.
 "Gitchie Gunnee" Bible Camp (Eagle River, Mich.): Aug. 2-16.
 Greenwood Hill (Fayetteville, Pa.) Bible Conference: July 18-Aug. 2.
 Grove City (Pa.) Bible School: July 26-Aug. 1.
 Gull Lake (Mich.) Bible Conferences: June 27-Aug. 30.
 Hephzibah Heights (Monterey, Mass.): July 19-26.
 Kanawha Valley Bible Conference (Charleston, W. Va.): July 5-19.
 Kanuga Conferences (near Hendersonville, N.C.): Junior Conference, June 13-26; Young People's Conference, June 27-July 10; Adult Conference, July 11-25; College Conference, July 11-25.
 Keewahdin Bible Conference (near Port Huron, Mich.): June 28-Sept. 7.
 King's Mountain (N.C.) Camp Conferences: June 14-20; 21-27.
 Lake Odessa (Mich.) Bible Conference: July 12-18.
 Lake Superior Bible Conference (Eagle River, Mich.): Bible Camp, Aug. 2-16.
 Maranatha Bible Conferences (Muskegon, Mich.): June 21-Sept. 7.

June, 1942

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Medicine Lake Bible Camp (near Minneapolis, Minn.): July 27-Aug. 9.

Midwest Keswick (Mound, Minn.): May 29-31; July 1-5; Sept. 4-7.

Montreat (N.C.) Summer Conferences: Christian Education and Ministerial Relief, July 1-6; Woman's Auxiliary Training School, July 8-15; Superintendents and Directors of Religious Education, July 16-20; Montreat Leadership School, July 21-30; Young People's Leadership Training School, July 30-Aug. 7; Home Missions Conference, Aug. 9-12; Foreign Missions Conference, Aug. 13-19; Bible Conference, Aug. 20-30.

Montrose (Pa.) Bible Conferences: Fourth of July Week-end Conference, July 3-6; Young People's Conference, July 6-19; Ministerial Conference, July 20-30; General Conference, July 31-Aug. 16; Prophetic Conference, Aug. 17-23; Virginia Asher Women's Council Conference, Aug. 24-30.

Moravian Youth Conferences: Lake Chetek (Wis.) Conference, June 22-29; Camp Innabab (Pa.) Conference, Aug. 1-8; Camp Hanes (N.C.) Conference, Aug. 17-24.

New England Fellowship Conferences (Rumney, N.H.): Institute for Church Leadership, June 27-July 10; Youth Conferences, July 11-17, 18-24; Business and Professional Men's Conference, July 25, 26; Pastors' Conference, July 27-31; Women's Conference, Aug. 1-7; General Conferences, Aug. 8-Sept. 4; American Sunday School Union Camp, Aug. 29-Sept. 4; Labor Day Week-end, Sept. 4-7.

Niagara Bible Conferences (Olcott, N.Y.): Young People's Conference, July 3-11; Girls' Camp, July 20-26; Boys' Camp, July 27-Aug. 2; Missionary Conference, Aug. 2-9; General Conference, Aug. 9-23.

Northfield Summer Conference (E. Northfield, Mass.): Aug. 1-17.

North Mountain Bible Conference (Red Rock, Pa.) Aug. 3-Sept. 7.

Old Orchard (Me.) Convention: July 31-Aug. 9. Ontario Bible Conference (Fair Haven, N.Y.): Aug. 2-9.

Pinebrook Bible Conferences (near E. Stroudsburg, Pa.): June 20-Sept. 7, continuously.

Providence Bible Institute Conferences: Old Orchard Beach, Me., July 12-19; Sunrise Mountain Bible Conference, Lake George, N.Y., July 27-Aug. 2; Youth Conference, Providence (R.I.) Bible Institute, Sept. 4-7.

Red Feather Lakes (Colo.) Bible Conference: July 13-24.

Sacandaga Bible Conference (Broadalbin, N.Y.): July 5-Aug. 26.

Southwest Bible and Missionary Conference (Flagstaff, Ariz.): Aug. 4-16.

Stony Brook (L.I., N.Y.) Gatherings: Interdenominational Young People's Conference, July 18-Aug. 1; General Bible Conference, Aug. 1-15; Believers Bible Conference, Aug. 15-31.

Sunrise Mountain Bible Conference (Lake George, at Silver Bay, N.Y.): June 27-Sept. 7.

Victorious Life Conferences (Keswick Grove, N.J.): Memorial Week-end, May 29-31; Student and Young People, June 20-28; July Fourth Week-end, July 3-5; Young People, July 11-19; Ministers' Conference, July 20-23; General Conference, July 25-Aug. 2; Young People, Aug. 8-16; General Conference, Aug. 22-30; Labor Day Conference, Sept. 4-7.

Western Pennsylvania Bible Conference (Slippery Rock, Pa.): June 21-28.

Winona Lake (Ind.) Bible Conferences: Bible Conference, Aug. 9-30; Camp Meeting, Aug. 30-Sept. 6.

Zulu and Basutoland Missionary Conference (Zion, Ill.): Aug. 16-23.

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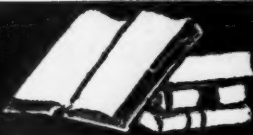
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Acres of Rubies, by LeBaron W. Kinney.

Hebrew word studies for the English reader by one who has "been reading Hebrew and delighting in it for many years." The studies are marked by a joy in discovering new truth, which makes them a pleasure to read as well as profitable for study. Some of the chapters have appeared in print elsewhere, especially in the *Moody Monthly*, of which magazine the author speaks with fine appreciation.

The preface contains a needed word of caution about the use of word studies in the original languages in such a way as to give "a wrong impression of the authority and true value of the standard King James Version." The author also decries the use of "literal translations" which "have violated all the rules of the English language in order to be 'literal.'" Yet he loves the Hebrew well enough to suggest that it may "have been the original language given by God to Adam"—and says that the language of the Millennium will "no doubt be Hebrew."

162 pages. 5 1/2 x 8 inches. Loizeaux Brothers, New York. \$1.25. H.L.L.

Not to Me Only, by Caleb Frank Gates.

A half century of heroic service by a distinguished American is here modestly told against a colorful background of international drama. He was the friend and confidant of seven American ministers and ambassadors, and of many Turks of the highest station, from the days of the unspeakable Abdul-Hamid through the Young Turk Revolution, the collapse of the Ottoman empire, and the triumph of Mustafa Kemal and his able successor, President Ismet Inönü. The traffic of Dr. Gates in the Oriental stream of life was such that he has the respect of Christians, Moslems, and Jews wherever his name is known—and that means throughout great sections of the Balkans and Near East.

This versatile man functioned as missionary, preacher, educator, leader in Near East relief, and unofficial diplomat, and is perhaps best known as late president of Roberts College in Turkey. Throughout his long career he exhibited a type of tact and tolerance without parallel in missionary endeavor. Of such a man every right-thinking American will be proud. To read his biography is to tap virgin sources of information of the highest value.

340 pages. 5 1/2 x 8 1/2 inches. Princeton University Press, Princeton. \$3.00. J.R.R.

Focusing the Bible on Current Problems, by Erling C. Olsen.

"A business man to business men" might well be the subtitle of this splendid volume. Mr. Olsen in his Foreword says he is not a clergyman. That may be true, but there is plenty of evidence in this book that he is a student of world affairs and of the Bible. Certainly every clergyman should at least be the latter.

If any thinking business man picked up this volume and glanced at the table of contents, his interest would be aroused at once, for here are many of the vital problems of the hour—The War Problem, Moral Problem, Semitic Problem, Social Problem, etc. The problems are presented reasonably, and

*Dr. Will H. Houghton

the solutions are laid out lucidly and topically, and above all, biblically.

We congratulate this good, plain, pungent writer on another excellent book, and we wish for it wide usefulness, knowing that will mean much blessing to many lives.

162 pages. 5 1/2 x 8 inches. Loizeaux Brothers, New York. \$1.25. W.H.H.*

The Bible's Seeming Contradictions, by Carey L. Daniel.

A subtitle of this volume is "101 Paradoxes Harmonized." The author has brought together many apparently contradictory statements in the Bible, which to the critic and skeptic are evidences of the Bible's fallibility, and to the superficial reader are a cause of perplexity. By considering them in their contexts and in the light of other scriptures, the author has shown that they not only do not conflict, but support and supplement each other. It is an unusual volume in this respect, and is a sane, practical and, in the main, satisfactory solution to a number of problems that perplex Bible readers. Among the "paradoxes harmonized" are "Killing, Lawful and Unlawful," "The Lord a Militant Pacifist," "The Prince of Peace Turns Warrior," questions which deal with a right Christian attitude toward war, and many others of a wide range of interest.

154 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. N.J.S.

I Was in Hell with Niemoeller, by Leo Stein.

This is an awful book. We use the word in its ordinary meaning of dreadful, for the author here reveals the unbelievable horror of Nazi savagery. We also use it in the more exact meaning of awe-inspiring, for here one sees the triumph of faith in God over all the mighty power of a cruel and relentless political and religious dictatorship.

One cannot read this volume without crying out in agony, "How long, O Lord, shall Thy innocent people suffer?" Nor can one read it without the welling up of praise to God for the victory which overcomes the world.

Dr. Stein has written without rancor or bitterness. He speaks with remarkable restraint of his own sufferings. He quotes Niemoeller from whose lips he heard many of these things repeatedly as they shared the "hell" of prison and concentration camp. He gives Niemoeller's own explanation of why he first supported Hitler; tells of his distaste for the U-boat command which he held in World War I; explains why Niemoeller has not become and will not become a Catholic, and answers a number of other questions which have been current regarding him.

If anyone still has doubts that the totalitarian philosophy is a direct and relentless enemy of Christianity, let him read this book. It bears the earmarks of honesty and sincerity, and fits in with what has come to us from other sources.

253 pages. 5 1/4 x 8 1/4 inches. Fleming H. Revell Company, New York. \$2.50. H.L.L.

Treasures of Bible Truth, by William H. Schweinfurth.

These meditations and sermon outlines are the fruit of long and exact application to the Holy Scriptures, and should be helpful not only to the ordinary Christian reader who desires to have his soul warmed and refreshed, but also to preachers who will find many suggestive sketches of Bible subjects suited as a basis for public addresses.

127 pages. 4 1/4 x 6 1/4 inches. Bible Institute Colportage Association, Chicago. 20 cents. M.I.R.

The Preacher's Doorknob, by L. M. Zimmerman, D.D.

As a young man, the author took a city mission church (his only pastorate), and in thirty-eight years of ministry built it into one of the largest in his denomination. He here recalls those who turned the preacher's doorknob—some seeking Christ, some wanting help, and some to take advantage of his kindness. These glimpses into the daily life and service of a pastor are interesting and instructive.

58 pages. 4 x 6 1/4 inches. The Muhlenberg Press, Philadelphia. 35 cents. H.L.L.

The Homing Instinct, by Peter Joshua.

Sixteen three-minute radio messages full of sound doctrine, evangelistic appeal, and straightforward dealing with sin. The author is a unique preacher, and these informal radio addresses bear the imprint of his personality—of his faithfulness to Christ and his warm love of souls.

61 pages. 5 x 7 1/2 inches. Oliver Presbyterian Church, Minneapolis. 25 cents. H.L.L.

The Girl of the Woods, by Grace Livingston Hill.

The well-known author's sixty-seventh volume relates the interesting story of two Christian young people—a young man whose worldly father's second marriage has left him heartbroken, and an orphan girl living with an equally worldly aunt. They meet by chance at a spot in the woods which had been a favorite retreat of both of their mothers. Through trials, misunderstandings, joys and opportunities for Christian testimony their story goes on to the happy ending at the flower-decked altar of a stately old New York church.

303 pages. 5 x 7 3/4 inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

The Deacon and Worship, by Amos John Traver.

This is a study book for councilmen of the Lutheran Church. It explains in simple language the worship service of that church. The liturgy, the variety of responsibilities of the councilmen, the Christian symbols, music, and worship are discussed. Then there is a chapter on how to listen to the sermon. Following a treatment of the Holy Communion, the author presents a strong argument for family and personal devotions. This is an especially helpful discussion. The closing chapter sets forth the blessings of worship. The book is simply but well written. Its tone and spirit are good.

64 pages. 5 x 7 1/4 inches. The United Lutheran Publication House, Philadelphia. 20 cents. W.F.

The Handbook to the Lutheran Hymnal, compiled by W. G. Polack.

In recent years there has come, through the efforts of the music department of colleges aided by the American Guild of Organists, a deepening interest in present day church worship through a more intelligent use of the hymns. This has led the different denominations to publish in separate volumes hymn studies, which are complementary with the church hymnal and an aid for pastor, choir member, and worshiper to a better appreciation and understanding of the hymns used in the worship service. They give a short story of the life of both composer and author and insofar as possible, the source of the two. Most of the denominations outside of the Lutheran have taken as their source the English hymnody, but the Lutherans, while they use a goodly number of these hymns, have drawn largely from the vast background of the Reformation.

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Here is a book that any pastor, regardless of denomination, who wants information to help his congregation to appreciate their part in the worship service, should have in his library. Each hymn is given in its original (German, Latin, Greek, etc.), and translation, and in some instances, two translations are printed. Part Two is a fine authentic collection of biographical and historical notes on the authors and composers, a complete bibliography, an index of biblical references, beside the other references found in the average church hymnal.

The pastor or music director who does not have Julian's dictionary or Neal's volumes will find in this moderately priced book all he needs. Congratulations to our Lutheran brethren for this fine book.

679 pages, 5 1/2 x 8 1/2 inches. Concordia Publishing House, St. Louis. \$4.00. A.H.

Lamp Unto My Feet, by E. Norfleet Gardner.

The second of a series of sermon studies on the books of the Bible, this book covers I Chronicles through Lamentations. Each message covers one book, not analytically but in a general way, giving historical backgrounds and other material pointing out the present day application. There are a number of purely local allusions in these sermons, and some interpretations with which one might differ, but in general they are helpful, sound, and spiritual.

120 pages. 5 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. H.L.L.

The Great Adventure of Living, by Winfred Rhoades.

The author states his purpose to be "urging the fulfillment of personality by conscious effort to grow into something more and better all the while." He gives helpful advice regarding the control of the body, the emotions, the will; but when he comes to the soul and its need of God he speaks in such general terms as to give little definite help. There does not appear to be any recognition of the need of regeneration. Although confused or distraught persons may find help in this book, they will find the real solution to their problem in the redeeming and sustaining grace of God in Christ.

176 pages. 5 x 7 1/4 inches. J. B. Lippincott Company, Philadelphia. \$2.00. H.L.L.

Incidents from Life, by James F. Spinks and William McCormick.

This book embraces forty-seven papers

which in another form would be regarded as tracts, or gospel articles based upon a story, an episode, or current events, which introduce a serious discussion on a religious theme, frequently pointed and often forceful. The writers know the Scriptures and have a concern for those who need their note of warning or instructional comfort.

201 pages. 5 x 7 1/4 inches. Loizeaux Brothers, New York. \$1.00. J.R.R.

The Catholic Revival in England, by Professor John J. O'Connor.

This is a concise and informing explanation from the Catholic standpoint of the development of their church in England, from small numbers and civil handicaps a century and a half ago, to its notable strength and influence there today. Protestants now face this opposition in America and should understand its methods and intellectual weapons, which Cardinals Wiseman, Newman, and Manning employed so shrewdly. Also they resisted attacks by modernists as we must, and their problems of adjustment to social needs are still with us. With equal zeal let us seek a more scriptural solution.

102 pages. 5 x 7 1/4 inches. Macmillan Company, New York. \$1.00. H.E.S.

The Miracle of Grace, by Ray Dean Stewart.

A brief biography of a faithful servant of God who lived a life of trust. The biographer, his eldest daughter, tells how God through all the years amply provided for her father and his family.

28 pages. 5 1/2 x 8 1/2 inches. Mrs. I. R. Dean, 206 West 88th Street, Los Angeles. 25 cents. E.S.M.

Feminine Faces, by Clovis G. Chappell.

This volume contains clearly delineated pen portraits of sixteen women of the Bible. Lot's wife is "The Frozen Face"; Delilah is "The Sensual Face"; and Martha, "The Worried Face."

Dr. Chappell's style is characterized by short, pithy sentences. He interprets the Bible as though he were opening an orange. He carries his readers along in rapid strides without tediousness. He makes the stories live.

219 pages. 5 1/2 x 7 1/4 inches. Abingdon-Cokesbury Press, Nashville. \$1.50. J.H.C.

Random Reminiscences, by H. A. Ironside, Litt.D.

These sixteen narratives by the pastor of Moody Memorial Church, Chicago, bear the charm of unlabored effort. But while the style is so pleasing, the spiritual lessons at the heart of them come out of the ripened judgment of a half century of observation and reflection. Much of their value lies in the democratic spirit that senses human need in unconventional places, and possesses the adaptability so necessary to minister to it helpfully. The book will prove an inspiration to the earnest personal worker. Seven illustrations by Charles E. Pont with their heavy drawing of black on white envisage the old-fashioned woodcuts of the long ago.

176 pages. 5 1/2 x 7 1/4 inches. Loizeaux Brothers, New York. \$1.00. J.R.R.

Brothertown, by Louise Benckenstein Griffiths.

Brothertown is the name of a real town in Wisconsin, but is here used to describe other places. Schools, homes, and clubs in which brotherhood and co-operation exist are also called "brothertowns"—indeed, any place where Christian brotherhood, friendly co-operation, and real democracy are practiced, according to the Foreword, is considered a "brothertown." Each of these fifteen stories from different parts of the world is based on a true incident, but the names of some of the people and places described have been changed. They are intended for use with junior high school groups. The "social gospel" orients the point of view.

127 pages. 5 x 7 1/2 inches. Friendship Press, New York.

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Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

★ ★ ★

A NEW EXTENSION WORKER



Rev. Homer W. Grimes, of California, comes to the Extension Department to serve as evangelist and to do special work in connection with conferences and campaigns. Mr. Grimes has been a successful

pastor and has proved himself an evangelist of real and varied gifts. He excels as preacher, singer, and pianist. For the present, Mr. Grimes will spend most of his time working with soldiers and sail-

ors, at times serving with Irwin Moon, and at other times working independently.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, May 31-June 3, Bob Jones College, Cleveland, Tenn.; June 8, Southern Michigan Fundamental Fellowship, Loomis Park Baptist Tabernacle, Jackson, Mich.; June 27, Charles G. Finney, Sesquicentennial Celebration, Moody Memorial Church, Chicago, Ill.

Dr. Max I. Reich, June 1, commencement address, Columbia Bible College, Columbia, S.C.; June 9-14, Newberg Friends' Church Bible Conference, Newberg, Ore.

Dr. Homer A. Hammontree, June 15-21, College Age Young People's Conference, Ben Lippen, Asheville, N.C.

Talmage J. Bittikofer, May 13-30, Union Evangelistic Campaign, Altoona, Pa.

Wendell P. Loveless, June 22-28, El-Har Bible Conference, Scofield Memorial Church, Dallas, Tex.

Ralph E. Stewart, June 29-July 5, Lebanon League Bible Conference, Miami Valley Chautauqua, Franklin, Ohio.

WINTER TERM COMMENCEMENT April 23—all sessions in Torrey-Gray Auditorium

Morning—Class Day Exercises

E. Lowell Martin (Pa.), class president, extended a warm welcome to all and introduced Gordon H. Roloff (Mich.), who led the audience in singing "Crown Him with Many Crowns"; Albert Kantor (Conn.), recording secretary, made the invocation; an ensemble of mixed voices sang "Lead On, O King," by Heyser; Kenneth N. Bystrom (Wis.), treasurer, read the Scriptures and offered prayer; and the audience sang "Kept by the Power of God," by Harper.

Eloise T. Storch (Ill.), representing the women of the class, spoke on the theme, "Kept by the Power of God" (1 Pet. 1:5). After acknowledging the Institute's many contributions to their training, she recounted the faithfulness of God in providing for their recurrent student



The Moody Bible Institute of Chicago



VOLUNTEERS Class of April, 1942



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needs, as a token of His continuing care in a cataclysmic world to provide not only for their sustenance, but to give them perfect peace. But the crescendo of her address found voice in the challenging affirmation, "Kept by the power of God when no power on earth can keep us!"

A sextet of women's voices sang "Kept for Jesus," by Sankey; then Sydney M. Hoffman (Can.), representing the men of the class, spoke on "The Unchanging Christ." He said that in their Institute courses they had studied the Bible synthetically, analytically, doctrinally, theologically, homiletically, geographically, historically, and in the Greek and Hebrew languages, and love it. Christ, to whom the Word bears constant witness, fills the pages of history, and speaks to the nations in a thousand tongues, and, injecting the personal note, "He speaks to me, for I feel the upward pull!"

Martha M. Jensen (N.J.) sang a contralto solo, "We Would See Jesus," by Mendelssohn, and the audience sang a part of the beautiful hymn ascribed to Barnard of Clairvaux, entitled, "Jesus, the Very Thought of Thee."

Alice K. Unkefer (Ill.), vice-president, presented the class picture, which Dr. P. B. Fitzwater, the acting dean, accepted in a witty speech; he also read congratulatory telegrams from Dr. Houghton, San Diego, Calif.; Elinor Stafford Millar, Forest Glen, Md.; and from representatives of the classes of April, 1937, December, 1941, August, 1942.

The class song entitled "Victory Through Our Lord," the words of which were written by Francis E. Turner (Ill.), class poet, and the music by Martha M. Jensen, class musician, was then sung.

It was the common feeling of those

who had come under the influence of many such occasions, that the performance of the morning reached a high level of merit, to which the matter and spirit of the two student addresses gave distinction.

Evening—Commencement

Three slim trumpeters in academic gowns gave éclat to the processional; they were Ruth Butts, Margaret Crossman, and Lydia Kellenberg.

Dr. Fitzwater presided in the absence of the President, whose presence in an army camp near San Diego, Calif., was explained by the extension of the Institute's welfare work to service men, immediately through the ministry of Irwin Moon, who so fascinatingly presents the gospel through the media of modern scientific phenomena.

Dr. Wilbur M. Smith, of the faculty, read the Epistle of Jude, the Auditorium Choir under the direction of Talmage J. Bittikofer sang two selections, and Dr. Homer A. Hammontree, director of the Music Course, offered prayer.

The Rev. John Hess McComb, minister of Broadway Presbyterian Church, New York, observed that the injunction from Jude 3 to "earnestly contend for the faith," is imperative in our day. He answered four questions: I. Who is to contend for the faith? Not a select class, but all "sanctified, preserved, and called" believers (v. 3). II. What are they to contend for? "The faith once for all delivered to the saints" (v. 3, R.V.). III. Why contend for the faith? 1. Because of the infiltration of fifth column religionists. 2. Who are "ungodly men." 3. Who turn "the grace of God into lasciviousness." 4. And who deny "our only Master and Lord, Jesus Christ" (v. 4, R.V.). IV. Practical ways to contend for the faith. Know what the faith is; seize every opportunity to testify to it; and to argue from the Scriptures for it; and see that the life checks with it. Do not neglect prayer, and do not hobnob with its enemies.

Thomas S. Smith, of the Board of Trustees, awarded diplomas to the 87 graduates, 69 of whom also received the Evangelical Teacher Training Association diploma. The names of the graduates follow.

General Course: Helen Margaret Aydelotte, Ellvena Clausena Bloomquist, Thelma Smit Bray, Nannie Pearle Carneal, Irene Mary Chadbourne, Nelda Lucille Cooper, Alice Noble Dixon, Rachel Epp, Merrilyn Barbara Hale, Alice Elizabeth Heinrichs, Dorothy Emma Huber, Eunice Mae McReynolds, E. Faith Stone Schoming, Esther Amelia Sickler, Mildred Edith Stelling, Eloise Therese Storch, Audrey Tong, Ruth Gertrude Van Stensel, Betty Ethel Van Wambeke, Anna Marie Marsh Wilson, John Alvin Barlow, Isham Trotter Blick, Jr., Russell Allen Bowren, Alvin Mordaunt Bray, Donald Franklin DeVos, Leif Norman Everswick, Frank B. Fotoplos, Sydney M. Hoffman, Alvin Paul Jingst, Esmond Connery Lasswell, Alfred Hamilton Leonard, Behring Eugene MacDowell, Robert Collins Oper, Gordon Henry Roloff, Donald DeLisle Stout, Alfred S. Townsend, Abraham Unruh, Joseph Oscar Zillen.

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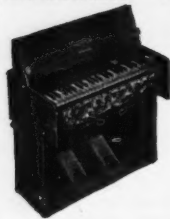
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Contents for July Issue

- This Critical Hour—Lee
Our Lord and a Soldier—Olsen
Can a Man Walk with God Today?—Bateman
Criminal Aspects of Fortune Telling—Rubenstein
"Ye Shall Not See It"—Armerding
What the Bible Says about Looking Up—Laurin
"Abide with Me"—Lemphers
Christian Patriotism—Heaton
"Me and My Old Man." A Doctrinal Study on the Carnal Nature—Robinson

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Jewish Missions Course: Alice Etta Postliff.

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Music Course: Joyce Knight Blackburn, Martha Marie Jensen.

Pastors Course: Richard Dale Cunningham, James Edward Lucas.

Students completing courses in the Correspondence School November 26, 1941, to March 9, 1942, totaled 525, representing thirty-nine states of the Union, four provinces of Canada, and Africa, Haiti, Republic of Honduras. Radio School of the Bible certificates issued were 67.

STUDENTS OF OTHER DAYS

Chester S. Rosborough '30, pastor of the Adrian (Mich.) Gospel Tabernacle, and formerly concerned with the promotion of the Institute Evening School, has organized and departmentalized the Bible school, the attendance of which has been increased by the use of a Bible school bus. Several persons have professed acceptance of Christ as Saviour in the Sunday evening evangelistic service. By plans in process of development several months ago, a class in personal evangelism, and a public address system for use in the tabernacle and in open-air meetings during the summer, have doubtless been worked out. Mr. Rosborough says: "There aren't enough hours in the day to get the work done."

LeRoy A. Thompson '41, was ordained on Jan. 19, at Calvary Baptist Tabernacle, Sandusky, Ohio. He and Mrs. Thompson (Irene E. Hein '38) are associated with C. A. Doolittle in rural mission work at Herington, Kan.

Charles F. Hart '22, and Mrs. Hart (Sarah E. [Lillie] Lester '19) are now in their third year in the work of the West Mansfield (Ohio) Baptist Church. "The Lord is blessing the work as it progresses slowly but surely."

Harry J. Reed '22, has completed twelve years of service as pastor of the First Baptist Church, Streator, Ill. During his pastorate the church has added 407 members, and built a new Sunday school plant. It has also developed a strong, spiritual, evangelistic, and mis-



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sionary institution. Mr. Reed has been moderator of his association for four years.

James E. Congdon '95, for fifteen years pastor of Englewood Presbyterian Church, has announced his retirement to become effective May 31. He will then move to Ayer's Park conference grounds, Lake Geneva, Wis., where his son, James E. Congdon, Jr., is developing an extensive resort for church and Bible conferences. Ordained at forty, Dr. Congdon made his ascent from a Milwaukee corner newsboy at thirteen, to eminent leadership, which ran the gamut of apprentice typesetter on a Milwaukee paper, railroad worker, Y.M.C.A. secretary, financial director of Park College, Parkville, Mo., pastor of a Benton (Ark.) church, and for eight years leader of the First Presbyterian Church, Kansas City, Kan., before entering upon his influential Chicago pastorate. Dr. Congdon's wife persuaded him to become a minister, and the Congdon children have maintained the heritage.

John P. Epp '38, student pastor of the Lake Norden (S.D.) Baptist Church, has accepted a call to serve the First Baptist Church, Chancellor, S.D., in a like capacity. This spring he will receive his B.A. degree from Huron (S.D.) College.

Nicholas G. Daniels '40, who was ordained last September, has been called to the pastorate of the Fairmont (Ill.) Baptist Church. Mrs. Daniels is the former Mamie Howard '41.

Mrs. M. B. Martin (Mildred L. Birt '20), teacher of piano at Crane, Tex., is church pianist, president of the Adult Baptist Union, and teacher of a class of forty-three women in the Sunday school. The training which she received at the Institute has been a perennial source of satisfaction to her.

James R. Hayden '37, was ordained March 1, on his twenty-sixth birthday, at the First Brethren Church, Long Beach, Calif. He is superintendent of the Floating Society of Christian Endeavor, San Diego, Calif.

James E. Bailey, Jr. '39 and Mrs. Bailey (Elizabeth Kempton '40) are located at Senatobia, Miss., where the latter is a sophomore in college. Mr. Bailey was ordained in the Peach Creek (Miss.) Baptist Church, and has been called to the pastorate of New Hope Church, Lafayette County, Miss.

Kenneth A. Stickney '41, during April has been broadcasting the Christian

(Continued on page 624)



NEW PROGRAMS

In May WMBI began a new series of broadcasts, conducted by the Pacific Garden Mission and the Chicago Christian Industrial Mission. The programs are heard each Saturday night at 7:30, coming from the Pacific Garden Mission one week and the Christian Industrial Mission the following week. It will be remembered that the well-known evangelist Billy Sunday found Christ as his Saviour at the Pacific Garden Mission. WMBI is happy to co-operate in bringing the work of rescue missions before our listeners.

STAFF NOTES

Frances Youngren has taken over new duties as church visitor for her home church. However, she will continue to direct the "Home Hour" each Wednesday morning at 10:30. Mrs. Youngren has been actively engaged in work at the Institute since 1929.

Phyllis Stoll, a part-time employee on WMBI's continuity staff, and a Music Course student at the Institute, was called back to her

home town, Kitchener, Ont., because of the illness in her family. Miss Stoll had been writing continuity for "The Gospel in Music," "Treble Harmonies," "Let's Praise Him," and "Men's Voices in Song."

CEDAR LAKE CONFERENCE

Here's a date to mark in red on your calendar—July 12-19. Why? Because this is the week that Moody Bible Institute conducts its annual conference at Cedar Lake, Ind. The entire week will be under the direction of the Moody Bible Institute, with members of the faculty and the radio staff conducting the various activities.

A full program has been arranged, with Bible study in the morning at 11:00 o'clock, recreation in the afternoon, lakeside vesper services at 4:00 o'clock, and the always popular evening services at 7:30.

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FROM THE MAILBAG

The following letter from Cururupu,

Maranhao, Brazil, was one of the many received after the all-night broadcast back in February:

"We are so happy to write and tell you that we are former students, and the other night we were back at M.B.I. for a few minutes. Can you guess how? Yes, you are right, the all-night broadcast. We started trying to get the broadcast at 3:00 a.m., and kept at it until nearly 5:30, when we first heard the music. We do praise the Lord for it. It was just like walking on air for those few minutes."

Here is a letter used on a recent "Mail Bag" program, which is presented Saturdays at 3:45 p.m.:

"Dear WMBI:

"Thank you so much for honoring Huntington and our college last Friday. Many of the students told me they enjoyed the program very much. We feel grateful to WMBI for bringing such fine 'gospel in music.' The students of the college were gathered in the chapel to hear 'Community Salute' that morning.

"I can truly say along with others that WMBI means much to me. I keep you tuned in most of the day. I feel that your new program 'No. 9 Elm Street' is very true to life. It is my hope that those like June will find Christ through listening to the program."

As mentioned previously, "No. 9 Elm Street" is a new original radio sketch of an average American home. For those who listen in the morning, it is heard Monday, Wednesday, and Friday at 10:15 a.m., and for those who can listen only at night, it is rebroadcast at 6:15 p.m., Tuesday, Thursday, and Saturday.

WMBI PROGRAMS

Angelus Trio.....Sun., 6:30 P.M.	Grace Notes.....Sun., 8:30 A.M.	Open Air Meeting.....Tue., 6:30 P.M.
Announcers' Sextet.....Tue., 11:00 A.M.	Haven of Rest.....M., W., F., 5:00 P.M.	Organ.....weekdays, 7:30 A.M.; M., Tue., Th., Sat., 12:45 P.M.; M., 4:30 P.M.; Th., 11:00 A.M.
Around the Mediterranean.....M., 4:45 P.M.	Hebrew Christian Broadcast.....F., 10:30 A.M.	Organ Moods.....Tue., Sat., 10:00 A.M.
Bible Study.....Tue., 3:00 P.M.	Home Hour.....W., 10:30 A.M.	Organ Prelude.....Sun., 10:45 A.M.
Birthday and Anniversary Program.....Th., 3:30 P.M.	Hymns for the Home.....weekdays, 2:45 P.M.	Organ Recital.....Sun., W., F., 12:30 P.M.
Bread of Life.....M. to F., 9:00 A.M.	Hymns from the Chapel, Tue., Th., Sat., 8:15 A.M.	Organ Vespers.....Sun., 8:00 P.M.
Celebrated Choirs.....Sun., 5:00 P.M.	Hymn Sing.....weekdays, 12:15 P.M.	Parson's Notebook, The.....M., 7:30 P.M.
Chapel Quartet.....Th., 11:15 A.M.	Hymn Sing Requests.....Sun., 7:00 P.M.	Piano Classics.....M., 3:30 P.M.
Chats from a Minister's Library.....Sat., 1:00 P.M.	Hymns You Love to Sing.....W., 3:30 P.M.	Piano Duo.....M., 7:00 P.M.
Cheer Up!.....Tue., Th., 9:00 A.M.; Sat., 7:00 P.M.	Institute Chapel Service.....M., 8:15 A.M.	Pianologue.....Tue., 7:45 P.M.
Chicago Church Choirs.....Tue., 7:00 P.M.	Keyboard Harmonies.....Tue., F., 4:45 P.M.	Question Hour.....W., 4:00 P.M.
Chicagoand Preachers.....Sun., 4:30 P.M.	KYB Club.....Sat., 10:30 A.M.	Radio School of the Bible.....W., 6:30 P.M.; Th., F., 3:00 P.M.; F., 9:15 A.M.
Child Evangelism Fellowship.....W., 11:00 A.M.	Lest We Forget.....Tue., 7:30 P.M.; Sat., 2:30 P.M.	Rainbow Gospel Trio.....F., 9:15 A.M.
Chorus Time.....Sun., 11:15 A.M.	Let's Praise Him.....Sun., 1:00 P.M.	Religious News.....M. to F., 2:30 P.M.
Classic Miniatures.....Sun., 10:00 A.M.	Living Water.....M. to F., 3:30 P.M.	Rescue Missions Program.....Sat., 7:30 P.M.
Community Salute.....M., W., F., 9:30 A.M.	Mail Bag.....Sat., 3:45 P.M.	Round Table.....Sun., 9:30 A.M.; Sat., 3:30 P.M.
Continued Story Reading.....Tue. to F., 11:30 A.M.	Meditation.....weekdays, 7:45 A.M.	Sacred Varieties.....Th., 7:00 P.M.
Defense Program.....Sat., 9:45 A.M.	Melody Time.....Tue., 3:30 P.M.	Scandinavian Service.....Th., 4:30 P.M.
Devotions.....Tue. to F., 6:45 A.M.	Memory Gems.....W., F., 8:15 A.M.	Science News of the Week.....M., 6:30 P.M.
Dr. Quiz.....M., 4:00 P.M.	Men's Voices in Song.....Sun., 9:00 A.M.	Shut-in Request Program.....M., 10:30 A.M.
Drama of Foods.....M., 12:30 P.M.	Message.....M., W., 3:00 P.M.	Sinfonietta.....weekdays, 1:30 P.M.
Editor Speaks, The.....Sun., 1:00 P.M.	Midweek Devotional.....W., 7:30 P.M.	Sketch in Dialogue.....Tue., Th., 9:45 A.M.; Th., 7:30 P.M.; Sat., 7:15 P.M.
Evensong.....weekdays, 8:15 P.M.	Miracles and Melodies.....Sun., 1:30 P.M.; Mon., 6:45 P.M.	Solo Time.....Sun., 9:45 A.M.; Tue., 5:00 P.M.; Th., 7:45 P.M.; F., 7:00 P.M.
Faculty Recital.....Th., 10:00 A.M.	Missionary Miniatures.....Sun., 6:45 P.M.	Songalogue.....Sun., 2:00 P.M.; Sat., 6:30 P.M.
Friday Morning Songsters.....F., 11:00 A.M.	Morning Meditation.....Sun., 8:45 A.M.	Songs of the Southland.....Sun., 10:30 A.M.
From a City Tower.....F., 4:00 P.M.	Morning Melodies.....weekdays, 8:30 A.M.	Springs in the Valley.....F., 7:30 P.M.
Frontier Fighters.....F., 7:15 P.M.; Sat., 12:30 P.M.	Morning Worship.....weekdays, 7:00 A.M.	Story Behind the Song.....M., 7:15 P.M.; Sat., 4:45 P.M.
Gems of Melody.....weekdays, 5:30 P.M.	Music and Meditation.....Tue., 4:00 P.M.	Story Time for Boys and Girls.....W., 4:30 P.M.
Girls' Glee Club, Tue., Th., Sat., 5:15 P.M.	Music Appreciation.....Sat., 4:00 P.M.	Strings and Voices.....W., 3:00 P.M.
Glory Moments.....Th., 5:00 P.M.	Music of the Masters.....Sun., 2:30 P.M.	Student Auditions.....Sat., 4:30 P.M.
Golden Nuggets.....Tue., 3:45 P.M.	Musical Meditation.....W., 3:45 P.M.	Student Pulpit, The.....Sat., 5:00 P.M.
Good News.....F., 6:30 P.M.	News Summary.....weekdays, 6:00, 8:00 A.M., 12:00 M., 6:00 P.M., 8:00 P.M.	Sunday Morning Service.....Sun., 11:00 A.M.
Good Reading.....Tue., 12:30 P.M.	No. 9 Elm Street.....M., W., F., 10:15 A.M.; Tue., Th., Sat., 6:15 P.M.	Sunday School Lesson.....Tue., 10:30 A.M.; Th., 6:30 P.M.
Gospel in Print.....M., 3:45 P.M.	Novachord.....M., W., F., 10:00 A.M.	Sunrise Songs.....weekdays, 6:15 A.M.
Gospel Music.....Sun., 4:00 P.M.; weekdays, 2:00 P.M.	Od-n-Enz.....Th., 12:30 P.M.	Teen-Age Bible Study.....Sat., 9:30 A.M.
	Old-Fashioned Revival Hour.....Sun., 5:30 P.M.	The Three Strings.....Sun., 1:15 P.M.; M., W., F., 6:15 P.M.
	Old Testament Stories.....Sat., 9:00 A.M.	Tract League.....Tue., 4:30 P.M.
		Training for Service.....F., 3:30 P.M.
		Treble Harmonies.....M., 7:45 P.M.
		Triumph Trumpeters.....F., 3:45 P.M.
		Voice of the Novachord.....Sun., 1:45 P.M.
		World-Wide Missions.....Th., 10:15 A.M.
		Your Church School.....Sat., 11:30 A.M.



Students of Other Days

(Continued from page 622)

message over station WSAY, Rochester, N.Y.

Merold E. Westphal '29, and Mrs. Westphal (Florence E. Bleecker '29) continue their work at Evansville, Ind., where Mr. Westphal is pastor of Immanuel Presbyterian Church, which is a hive of practical activity. Items of unusual interest center in missionary extension, more than \$1,000 having been given during the last church year; one Sunday school class made 650 calls; and the C. E. Society studied "the prophets" under pastoral guidance. It is also one of numerous churches which has included regular support of the Institute in its budget.

Stanley Robert Hahn '41, is assistant pastor of the First Baptist Church, Charleston, S.C. The Stanley Hahn mentioned in the May issue of the *MOODY MONTHLY* in connection with the Civilian Public Service Camp No. 14, Merom, Ind., is, therefore, not an alumnus of the Institute.

Carl C. Ohlson '31, and Mrs. Ohlson (Beatrice Price '34) have completed almost two years of fruitful ministry at the First Baptist Church of Littleton, Ill. During this time there have been ten additions to the church, eight by conversion and baptism and two by letter. Extensive repairs have been made on the art glass windows; and missionary giving has greatly increased. They praise God for His blessing. They are now serving the Providence Baptist Church in Drury Township in Rock Island County. Their new mailing address is R. 1, Muscatine, Iowa.

BIRTHS

To Eric Cox and Mrs. Cox (Grace Liddell '34) a daughter, Miriam Grace, Oct. 14, at Paoshan, Yunnan, China.

To Irvine Robertson '38, and Mrs. Robertson (Ila Carlisle '38), a son, Stuart Dunbar, Feb. 2, at Jhansi, U.P., India.

To Cecil C. Latta '36, and Mrs. Latta, a daughter, Judith Pauline.

To John C. Doyle '34, and Mrs. Doyle (May Evans '35), a son, Daniel Robert, Dec. 21, at Indiana, Pa.

To Robert George Swanson '38, and Mrs. Swanson (Elna Christensen '40), a son, Robert John, Jan. 19, at Buena Vista, Colo.

To Leo Cioban and Mrs. Cioban (Irene Wilson '41), a son, Leo Joseph, Jr., Mar. 28, at Iron Mountain, Mich.

To B. Herbert Kay and Mrs. Kay (Adrienne W. Spruit '37), a daughter, Susan Alice, Dec. 12, at Glendale, Ohio.

MARRIAGES

LeRoy A. Thompson '41, and Irene E. Hein '38, Mar. 28, at Sandusky, Ohio.

Raymond McConnell and Mae Wiggins '39, Apr. 11, Chicago, Ill.

Lorne Howe Belden and Grace Mary Koch '39, Apr. 7, at Melrose Park, Pa.

Virgil Over and Sara Bennett '39, Apr. 12, at Chicago, Ill.

Joseph Lowell Irving '42, and Idamae Lips '41, Apr. 19, at Chicago, Ill.

Neal Curtis '38, and L. Kathleen Peacock, '40, Apr. 23, at Wheaton, Ill.

William Thorne and Ella Marie DeShon '15, Apr. 5, at Chicago, Ill.

G. Andrew Anderson '41, and M. Katharine Ballard '41, Apr. 19, at Fayetteville, W.Va.

DEATHS

D. W. Anderson '99, after an illness of two years, died at Hanford, Calif., his home for the past twenty-five years. For an extended period he was a missionary of the Methodist Church and the American Sunday School Union, and assisted with the organization of many churches and Sunday schools.

Mrs. James Gribble, M.D. (Florence Newberry '08), after her graduation by Hahnemann Medical College, Chicago, attended the Institute, from where she went to Africa. Since 1908 she has been a medical missionary, first at Kijabe, Kenya Colony, under the Africa Inland Mission, where she married James S. Gribble, and later in the Belgian Congo, where she went as a pioneer. She died "peacefully, of fever," early in April, at Bellevue, French Equatorial Africa. Her daughter, Marguerite '36, and husband, Harold L. Dunning '36, are stationed at Yaloki, F. E. A.

Dr. W. L. Markland '96, a practicing optician the last eighteen years, but before that a pastor and evangelist for thirty-three years, died at Auburn, Ill., Mar. 20.

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